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SAINT MICHAEL THE ARCHANGEL: THREE ENCOMIUMS

BY THEODOSIUS, ARCHBISHOP OF ALEXANDRIA,
SEVERUS, PATRIARCH OF ANTIOCH, AND
EUSTATHIUS, BISHOP OF TRAKE

THE COPTIC TEXTS WITH EXTRACTS FROM
ARABIC AND ETHIOPIC VERSIONS, EDITED, WITH A TRANSLATION BY

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P R E F A C E.

IN the summer of the year 1892 I had the pleasure of showing to the Marquess of Bute, at the British Museum, a bilingual Coptic and Arabic manuscript containing three unpublished Encomiums upon Saint Michael the Archangel by Abba Theodosius, Archbishop of Alexandria, Severus of Antioch, and Eustathius, Bishop of Trake, respectively; this manuscript is the property of Lord Zouche, who was so kind as to allow me to take a complete copy of it so far back as 1885. Lord Bute enquired concerning the contents of the Encomiums, and regretted that these interesting documents were not accessible to the students of the early history and literature of Egyptian Christianity, and subsequently he undertook to defray the expenses connected with the printing of the same.

To Lord Bute we already owe a work on the Coptic Liturgy,* and it is to his help that those who occupy themselves with the Christian literature of Egypt owe the appearance of this contribution to printed Coptic texts.

There is no reason for doubting that the three Encomiums were written about the beginning of the

* *The Coptic Morning Service for the Lord's Day*, translated into English by John, Marquess of Bute, K. T., with the original Coptic of those parts said aloud, London, 1882.

VIIth century of our era, and in them we see some of the earliest specimens of this class of Coptic literature in existence. The most ardent lover of Coptic literature must confess that the lives of Coptic saints and the Encomiums upon them are generally too full of miracles and somewhat monotonous exhortations to the listener and reader, but the Encomiums now published for the first time are interesting exceptions to the rule, for they contain narratives which are full of importance, not only for the philologist and antiquary, but also for the student of comparative folk-lore and demonology. To the Coptic texts are appended the complete narrative portions of the Arabic translation of the Encomiums, and the Ethiopic version of the Encomium upon Saint Michael by Severus of Antioch, edited from a venerable manuscript of the XVth century in the British Museum.

The Encomium by Eustathius, Bishop of Trake, is of special interest, for it supplies details concerning the making of an *eikón* of Saint Michael, and contains an extract from the Coptic version of *Physiologus*, which we now know existed. To my friend Prof. I. Guidi of Rome I am indebted for valuable assistance in reading the proof sheets of the Arabic portion of the work.

May 15. 1894.

E. A. WALLIS BUDGE.

INTRODUCTION.

The manuscript from which the Coptic texts printed in this volume are taken is the property of Lord Zouche, and was brought from Cairo by Curzon, the famous author of *Visits to Monasteries in the Levant*, London, 1849, some fifty years ago. It consists of 187 leaves of thick brownish-white paper, which now measure $11\frac{5}{8}$ in. by $9\frac{5}{8}$; the edges have been trimmed and gilded, and the book is bound in modern binding. On the inside of the front cover is written: —

"History of the wonders produced by the cabalistic
"use of the name of the Archangel Michael. A very
"early, and very fine Coptic Manuscript, with the Arabic
"translation on the margin. It came from Cairo, and
"is the finest Coptic manuscript on Paper I have seen."

Whether this is Mr. Curzon's handwriting I am unable to say.

Each page is occupied by one column of 21 lines of Coptic text, and to the right is a narrower column of Arabic which forms a version of the Coptic text; the paragraphs are short, and each begins with a capital letter. Nearly every page of the manuscript is bespattered with grease which fell from the candles, by the

light of which it was read in church on the twelfth day of the month Athòr. The quires are twenty-three in number, and are signed with letters on the top corners of the pages; twenty-one quires consist each of eight leaves, one of ten, and one of eleven. The page opposite to the first leaf inscribed with text is ornamented with a cross painted in gold, over which an intricate lace pattern in blue is traced, and bears upon it traces of inscriptions in red ink. The book is complete with the exception of a few lines of the title of the first Encomium therein, and a few lines at the end of the third or last Encomium; the titles of the Encomiums are written in red and black, and on fol. 88 a are some designs in gold and blue somewhat similar to those reproduced from the Xth century Coptic MS. (Borgia Collection, No. 108) by M. Hyvernat in his splendid *Album de Paléographie Copte*, Paris, 1888, pl. 13. The manuscript, when finished, was carefully read by some one who made a number of alterations and corrections in the text (see foll. 14 a , 31 b , 43 a , 48 a , 50 b , 51 b , 59 a , 149 b &c.), who occasionally added variant readings (see fol. 69 d), and who added in the margins words which the scribe had omitted.

Bound up with the manuscript, at the end, is a leaf which belongs to another book which seems to have been written about the same period, and by the same scribe.

The colophon reads: —

ΣΕΝ ΦΡΑΝ ή φιωτ ΝΕΜ ΠΩΗΡΙ ΝΕΜ ΠΙΠΝΑ θε
ογλαβ ΤΤΡΙΑΣ θε ογλαβ ογος ή δμοογγιος ΕΣΧΗ
ΣΕΝ ΟΥΜΕΘΟΝΟΥΤ ή ογωτ φαι ΓΛΡ ΠΕ ΠΕΝ ΝΟΥΤ

Ἔνι οὐμεθητὶ ληον ἡα πικριστιανος τενογωφτ
ἡμος τεντῶνος ηας.

Αρρωστοὶ ήσε παι ψε ἡ ερ φμεγί εθ νανε φ
ήτε παι ἀγριον ἡ χωμ ἐβολσίτεν πιογασλην νεη
τπρονιλ ἡ πενιωτ ἐτ ταινογ πι πατριαρχη
ἐθ ογαβ αβα ιωανης πιρεφεργεμι ἡ νενψγχη
πι μα ἡ εεσωογ ετ εησοτ φη ἐταφ ερ ογωμι ̄εη
η εκκλησιλ ἡτε μιορθοδοξος γιτεν περσβωογί ἡ
πιπάτικον εθ βεβι ἐβολλεη ρωφ πβς ταχροφ γικεν
πεφ θρονοс ἡ γαη νιω ἡ ρομπι ̄εη γαη σνογ
ἡ γιρηνικον τεφαλιτεν ἡ εηπωφ ἡ πεφсмоу.

Ἐβολγίτεν οὐςγιμὶ ἡ μακαριὰ ἡ μαι ἔρε ἡ
μαι ἀγαπη ἡ μαι προσφορὰ ἡ μαι φέμμο ἡ μαι
π εθ μαιεψ πιβεν ασθαμιοψ ἐβολδεην περγιμ διει
ἡ μη εγ ερ φιμεγὶ μας εθε πογχαι ἡ τες φυχη
δα τ σις ἡ ουςγιμὶ ου μαι νογ† εγμογ† ἐ πε-
ραν κε μελοχ ουρος λατηηι ἡ ̄λρια ἡ [ε]κκληισια
ητε πιαρχηαργελοс ἐθ ουλε μιχαιλ ραс ελ δαλιχ
са ρис ἡ βαβυλωни.

ραδισος ἡτε πογνοη̄ θεν θμετογρο ἡτε ιηφηογι
ληηη ηεσεωπι λαс ηιβεп εθ ηαзос ηε ληηη
εηεби καта πιсмoγ ληηη.

πeгooγ φai coγz ηi πlaѡm ꝑ ꝑ ꝑ.

"In the name of the Father, and of the Son, and of the "Holy Spirit, the Holy and Consubstantial Trinity, which "existeth in One Godhead; this in very truth is our "God, and we Christians worship it and glorify it.

"This copy of this holy book, a memorial of good, "was written by the command and by the care of our "glorious father, the holy Patriarch, Abba John,¹ the "governor of our souls, the shepherd whom we revere, who illumineth the churches of the orthodox by "means of the spiritual instruction which poureth from "his mouth (may God confirm him upon his seat for "many years of peaceful time, and may He make us "worthy of his blessing!), by a blessed woman, who "loved Christ, who loved [to make] alms and oblations, "who loved strangers, and who loved all things that "were good, and she by the God-loving woman, whose "name is called Melokh, had it made by her own true "labour that it might be a memorial for her for the salvation of her soul, and she gave it to the holy church "of the holy Archangel Michael at Rás el-Khalij,² to the

¹ I. e., Yūnas ibn Ali Ghālib, who sat from A. D. 1189—1216; see Renaudot, *Historia Patriarcharum Alexandrinorum*, p. 554; Wansleb, *Histoire de l'Église d'Alexandrie*, p. 325; Malan, *A Short History of the Copts*, p. 95; and Le Quien, *Oriens Christianus*, tom. ii. p. 488.

² I. e., راس الخليج "the head of the canal," which is often

"south of Babylon.¹ May the Lord Jesus Christ, the true "God, receive her offering from her hand, even as He "received the gifts of Abel² the righteous man, and of "our father Abraham,³ and the incense of Zacharias⁴ the

called خليج مصر "the canal of Misr," "the great canal," and خليج امير المؤمنين "the canal of the Commander of the Faithful." This canal is said to have been dug by 'Amr ibn el-'Âsi, A. H. 23, and it is supplied with water from the narrow arm of the Nile which flows to the east of the Island of Rôda; the mouth of it is situated a little to the N. W. of Old Cairo, and it lies due west of the Christian cemeteries and "mounds of rubbish" which are found to the south of the modern city of Cairo. Following a course more north than east, it runs through the entire city, and an authority quoted by Yâkût says that it formerly extended as far as the Gulf of Suez من النيل الى بحر القلزم, and that ships sailed upon it carrying food to Mecca and Medina. See Dozy, *Supplément*, tom. i. p. 389. col. 2; Wüstenfeld, *Yâkût*, tom. ii. p. 466, at the top. For native explanations of خليج see Kâmûs, ed. Bûlâk, vol. i. p. ۱۸۵; and for the descriptions of the buildings at Fûm el-Khalij, see Baedeker, *Lower Egypt*, p. 304.

¹ As M. Amélineau has pointed out (*La Géographie de l'Égypte*, p. 551), the use of the name Babylon here is somewhat loose, and the writer has clearly identified Babylon with Old Cairo. In the list of churches in Maṣr given by *Ibn Dakmâk* in his كتاب الانتصار لواستطعة عقد الامصار, ed. Bûlâk, ۱۸۹۳, p. ۱۰۷ the church of St. Michael is said to be situated "to the south of Maṣr, opposite to the pool in the neighbourhood of the mosque" كنيسة ميكائيل هذه الكنيسة يظاهر مصر قبالة بركة الشجيبة بجوار المسجد; and Makrîzî, ed. Bûlâk, vol. i. p. ۵۱۷, says that there was a church of Michael "near the Khalij of the Beni Wa'il, at the southern exit of the city of Miṣr" عند خليج بنى وائل خارج مدينة مصر قبلى.

² Genesis iv. 4. ³ Genesis xv. 9. ⁴ St. Luke i. 9.

he had written upon the season of the new year, and upon the festivals; and upon Saint John the Baptist, he declares his intention of speaking once again on the occasion of the festival of Saint Michael.

According to Theodosius Michael is, after Christ, the chief of those who feast in the Palace of the heavenly kingdom, and there he sits surrounded by Adam, Seth, Enoch, Methuselah, Noah, Abraham, Isaac, Jacob, Joseph, Moses, Aaron, Joshua, Gideon, Barak, Samson, Jephthah, David, Solomon, Ezekiel, Isaiah, Jeremiah, Ananias, Azarias, Misael, Elijah, Elisha, John the Baptist, the Twelve Apostles, and the armies of the saints and martyrs; in the same place are the Angels, Archangels, Cherubim, Seraphim, Thrones, Divinities, and Powers. The feast is made ready, and Theodosius, going to each of the Patriarchs, Prophets, and Apostles, asks him if he doth not rejoice on the day of the festival of Michael; each of these calls to remembrance some tribulation from which he was delivered by the Archangel Michael, and declares the joy with which he celebrates the festival. Michael entreated God to forgive Adam, he carried Abel's sacrifice up to God, he nourished Seth when his mother's milk failed, he took Methuselah's prayers up to God, he guided Noah's ark, together with Gabriel he ate with Abraham under the tree of Mamre, he took the knife from Abraham's hand when he was about to slay Isaac,¹ he fixed Jacob's wages

works of his extant in Syriac see Wright, *Cat. Syr. MSS. in the British Museum*, iii. p. 1329, col. 2; Assemānî, *B. O.*, ii. 80; and Zotenberg, *Catalogue*, p. 27.

¹ When Abraham bound Isaac, "Michael, the high-priest above,

in Mesopotamia, he caused Joseph to be made ruler of Egypt, he led the Israelites¹ under Moses² and Aaron unto the promised land, he helped Gideon to war against Midian, he gave Samson to his parents, he helped Solomon³ to build the temple, he slew 185,000 Assyrians, he comforted Isaiah and Jeremiah in their

bound Gabriel," מיכאל כהן גדול של מעלה עקרו לנבריאל; see Eisenmenger, *Entdecktes Judenthum*, Bd. i. p. 816.

¹ Michael is essentially the angel of the Jews, who derive his name, מיכאל, from מִיכָּאֵל in the passages מַכְנָה בְּאֱלֹהִים (Exodus xv. 11) and אֵין כָּאֵל יִשְׁרָאֵל (Deuteronomy xxxiii. 26). He is one of the four angels (Michael, Gabriel, Uriel and Raphael) who stand round God's throne, and his position is at His right hand; he is God's banner-bearer. The seventy nations of the world have each a prince like Michael, and these princes are their gods; but Michael acts only under the orders and direction of אלֹהִים, Who taketh care for Israel. Michael is often associated with Gabriel, and together with him set fire to the Temple in Jerusalem; he is the prince of the Jews, and the "governor of Jerusalem," and at the coming of the Messiah it is he who will blow the trumpet. See Daniel x. 13, 21; xii. 1; Buxtorf (*ed.* Fisher), p. 609; and Eisenmenger, *Entdecktes Judenthum*, Bd. i. pp. 850—853; ii. pp. 383, 713.

² Michael is said to have been the teacher of Moses, and נָגָן נָגָל also was his teacher; now by taking the numerical values of the letters forming these names we have:

$$\text{מִיכָּאֵל} = 40 + 10 + 20 + 1 + 30 = 101$$

$$\text{נוֹגָן נָגָל} = 30 + 1 + 3 + 7 + 50 + 3 + 7 = 101$$

See Eisenmenger, *Entdecktes Judenthum*, Bd. i. p. 858; ii. 375.

³ On the day when Solomon married Pharaoh's daughter, Michael the great prince came down from heaven and set a great reed in the sea; round about this reed a forest sprang up, and on this spot was the city of Rome built. See Eisenmenger, *Entdecktes Judenthum*, Bd. i. p. 736.

affliction, he shut the lions' mouths for Daniel, he rolled the stone from the sepulchre wherein Christ had lain, he cooled the furnace for the Three Children, and he strengthened every saint and martyr to endure affliction and torture. To this great Archangel Theodosius exhorts his hearers to make offerings, and these he will present unto God, and deliver the donors thereof from everlasting punishment. Whatsoever a man giveth unto Michael will be returned unto him two-fold in this world, and God will shew mercy unto him in His kingdom. That his hearers may have no doubt about the ready help of Michael, Theodosius narrates what he did for the pious Dorotheos, and his wife Theopisthe, in a time of great trouble and affliction.

Dorotheos and Theopisthe lived in the city of Sennahor,¹ where they possessed much land, and flocks and herds, and great wealth; they were devout Christians, and loved the Archangel Michael, and on the eleventh day of each month they sent large gifts and wine to his church, that his festival might be celebrated on the morrow with due pomp and reverence. After they had visited the church on the day of the festival, it was their custom to entertain the poor, and the maimed, and the halt, and the blind, and the destitute, and to feed them with food and wine, and this they did until their name spread throughout the whole land of Egypt. After a time it fell out that no rain came upon the

¹ Or ΣΥΝΓΩΠΙ, Arab. سنب، a city in the Delta at no great distance from Saïs; see Amélineau, *La Géographie de l'Égypte*, Paris, 1893, p. 415f.

earth, and that for three years in succession the waters of the Nile did not rise to their usual height; many people died, and the cattle perished of thirst. During two of these years Dorotheos and his wife continued to give alms and oblations as usual, but when the third drew nigh they found that all their cattle were dead, with the exception of a single sheep; moreover, all their stores had come to an end, and they had no wearing apparel left except the dress in which they were wont to celebrate the Sacrament. Having sacrificed their last sheep on the eleventh day of Paōpi (*i. e.*, October 8), they had nothing left wherewith to celebrate the annual festival of Saint Michael which took place on the twelfth day of Athōr (*i. e.*, November 8), and in these straits Dorotheos determined to sell his own and his wife's apparel that he might obtain the wherewithal to buy a sheep. He exchanged his own festal garments for corn, but the shepherd to whom he went refused to give him a sheep of the value of one third of a *dinâr*¹ in exchange for Theopisthe's silken dress, on the ground that no one in his house wore anything but woollen garments. When Dorotheos had left him and was walking along the road sadly, he met a general riding upon a white horse, and accompanied by soldiers, who asked him why he was thus carrying his wife's garments; he explained to him that a great man had come to visit him, and that he had no money to buy a sheep to slay in his honour, and that he was going to sell his wife's garments to buy one. The general, who was, of

¹ The *dinâr* was worth about ten shillings in English money.

course, Michael, promised to obtain a sheep for him if he would receive him and his company into his house, and Dorotheos having gladly undertaken to do this, the general sent a soldier to the shepherd for a sheep of the value of a third of a *dinâr*. Next the general sent a soldier to the fish market for a fish, also of the value of a third of a *dinâr*, and when he had brought it, the company moved on to the house of Dorotheos. Having arrived at the door the general knocked and was admitted by Theopisthe, who bade him welcome on Saint Michael's day, and who looked upon the sheep and the fish in glad surprise; the general gave orders that the sheep should be killed, but commanded them not to touch the fish until he had himself done what he wished with it. The happy husband and wife made ready cushions whereon the general was to recline, they had the sheep killed, and did all in their power to make their house fit to receive the general, who they thought to be a local governor. Now when Dorotheos went into the wine-cellar to bring out what little wine was left, he found it filled with vessels of wine up to the very door; and when he went to the place where the oil was kept for food and anointing purposes, he found there seven jars filled with oil to the very brim, and other vessels which contained butter, cheese, vinegar, and every other household necessary. And when he and his wife had gone into their bed-chamber they found a chest filled with richer and more goodly raiment than that which they had worn at their wedding. Out of their newly gotten abundance they prepared a great feast, and laid the tables for the brethren, they arrayed

themselves in rich apparel, and went into the church of the Archangel Michael, and partook of the Mysteries, and knelt down before the image of the saint, and offered up prayer and thanksgiving for the great thing which had been done for them.

Soon after they had returned to their house the general and his soldiers arrived, and when he had taken his seat, he asked for the fish, and told Dorotheos to open it; when this had been done he took out the maw, which was very large, and found therein a bundle sealed with seals. The general took the bundle, and opened it, found it full of gold money, and when it had been counted there were found to be three hundred golden *danânîr*,¹ and three small pieces each of the value of a third of a *dinâr*; these he gave to Dorotheos and told him to give one third of a *dinâr* to the shepherd, another to the fishmonger, and another to the man from whom he had obtained corn in exchange for his own garments, and to keep the three hundred *danânîr* as an earnest of what should yet be given unto them. When Dorotheos protested against receiving all this great gift, the general shewed him who he was, and told them that all the gifts which they had made unto the Archangel Michael had been made unto himself, for he himself was Michael. What he had given them was only the interest upon the capital which was laid up for them with God in the heavenly Jerusalem; having thus spoken he went up

¹ I. e., about one hundred and fifty pounds in English money.

into heaven. With exhortations to a godly life and almsgiving Theodosius brings his Encomium to an end.

II. THE ENCOMIUM¹ OF SEVERUS, PATRIARCH OF ANTIOCH.²

This Encomium was pronounced on the day of the festival of Saint Michael, which happened to fall upon a Sunday. After a series of quotations from the Psalms and Saint Matthew's Gospel, Severus proceeds to tell the story of Ketsôn the merchant, and of his conversion from Paganism to Christianity. Ketsôn was a native of Entikê, and was a very rich merchant, who on one occasion loaded a ship with his wares and sailed to Kalônia; he arrived on the first day of Athôr, and stayed there and sold his merchandise. On the eleventh day of Athôr he saw men draping the shrine of Saint Michael with cloth, and crowning it with lanterns, and he tarried there to see what would be the end of the matter; in the evening men lit the lamps and sang hymns, and Ketsôn determined to pass the night by the door of the shrine to

¹ The Ethiopic version of this Encomium printed on pp. 294—216 is taken from Brit. Mus. MS. Orient. No. 691, foll. 156a—170a; see Wright, *Catalogue of the Ethiopic MSS. in the British Museum*, p. 163. For a French version of the Coptic text see Amélineau, *Contes et Romans*, tom. i. p. 85.

² He sat from A. D. 512—519. For lists of his works see Wright, *Catalogue of the Syriac MSS. in the British Museum*, pp. 1322—1324; Assemânî, *B. O.*, ii. pp. 46, 80, 96, 120, 126, 158, 205, 283, 298; Zotenberg, *Catalogue*, pp. 27, 37, 64, 123; Cave, *Hist. Lit.*, tom. i. p. 499ff; and Fabricius, *Bibl. Graec.* tom. x. p. 614ff.

see what would take place therein. When the night had come the clergy and the congregation performed the service, and in the morning Ketsôn set out to visit two Christians of his acquaintance, and to ask them the meaning of what he had seen. When he had heard from them of Saint Michael's power, he asked them where he could find him, for he wished to ask him to deliver him from evil, but they told him that he could only see Michael when he had become a Christian; Ketsôn promised to give each of them money¹ if they would help him to become a Christian, and they agreed to take him to the Bishop to be baptized. On the morrow the three men went to the Bishop, who asked the stranger whence he came, what god he worshipped, and if he had a wife and family; and when he learned that Ketsôn had a wife and family in his native town, he sent him away to persuade his wife to become a Christian, lest, being baptized without her knowledge, she should cause him to apostatize. During the return of Ketsôn by sea to his native city the Devil raised up a mighty storm which well-nigh swamped the ship, but when he had cried out to Christ, the winds sank to rest, and the waves went down, and he arrived at home in safety; his wife decided to become a Christian without any hesitation, and having made all ready they set out for Kalônia. And when they had returned to

¹ On page 54*, line 28, strike out the words "a basket of." The Arabic version reads, "I will give to you a *dinâr* apiece"; **KOT NOMICMA** must then mean some coin like a *dinâr*, or of that value.

the Bishop he baptized Ketsôn, and his wife, and their four sons, giving them the names of Matthew, Irene, John, Stephen, Joseph and Daniel. Ketsôn tarried in Kalônia for one whole month to be instructed in the things of his new religion, and he gave six hundred *mathakîl*¹ to the shrine of the Archangel.

Soon after Matthew, who was formerly called Ketsôn, had returned to his city, he died, and his fellow citizens began to persecute his widow and sons, probably because they had changed their religion, and they went so far as to plunder their storehouse. By the advice of John, the eldest son, the whole family went and lived in the "royal city", but scarcely had they taken up their abode there when the house of a nobleman called Sylôn was broken into and plundered, and the Devil, who had taken upon himself the form of a man, went about throughout the city accusing Matthew's sons of having committed the robbery, and the young men were dragged before Kesanthos the governor to answer for the crime. While the examination was taking place Michael, in the form of a patrician, came and sat down by the governor, and suggested that Matthew's youngest son should go to house of the chief watchman, and command the stolen things to appear in the name of Jesus Christ; when this had been done a voice bade them go into the cellar, and having done so they found all Sylôn's property hidden therein.

Shortly afterwards a certain man invited some

¹ *I. e.*, about three hundred pounds in English money.

friends to a feast in his house one evening, and as one of them was returning home, a scorpion stung him, and he fell down and died immediately. The watchmen of the city found the body, and seeing no traces of violence upon it, they buried it in the morning. And again the Devil, who took upon himself the form of a man, went about the city accusing the four young men of the murder, and they were brought into the governor's presence with their hands tied behind them, and with heavy chains upon their necks. Once more Michael appeared in the form of a nobleman, and having heard the accusation which had been brought against the young men, he suggested that the dead man himself should be brought into the court, and asked to say who or what had killed him; when this had been done Michael commanded Daniel, the youngest son of Matthew, to adjure the dead man in the name of Christ to say what had happened unto him, and he stated straightway that the bite of a scorpion had killed him. After this Michael went up into heaven with great glory, taking the soul of the dead man with him.

By the advice of John, Kesanthos the governor wrote to the Emperor Constantine,¹ and informed him of the wonderful thing which had happened, and asked him to send to his city a Bishop who should enlighten his town with the true faith; when the Emperor heard this he wrote to John,² Archbishop of Ephesus, and

¹ He was Emperor from A. D. 306—337.

² There is clearly a mistake here, for John of Ephesus was not born until A. D. 516, but it is equally clear that John of Ephesus is meant by the writer of the Encomium, for he was

(d)

asked him to go and baptize the people of the city of Entias. Shortly after, John set out with two deacons, an elder, a reader, three singers of Psalms, and twelve other men, and they took with them an altar, altar coverings, sacramental vessels, books, and everything that was necessary for the founding of a church. On the arrival of the Archbishop, the governor of Entias, and John the son of Matthew, and all the people of the city went out to meet him, and they escorted him into the city and were blessed by him. On the Morrow they began to build a church to the Virgin Mary, and by the help of every man in the city it was finished in sixteen days; the baptism of the people by the Archbishop next took place in a pool of water situated to the east of the city, and John, the son of Matthew, was consecrated bishop over them. A few days later the new bishop suggested to Kesanthes the governor that they should build a church in honour of Saint Michael, and after eight months the coping stone was put on, and the building was consecrated to Saint Michael on the twelfth day of Athôr. After the bishop and the governor had taken part in the Communion they went into the city with the multitude, and set fire to the temple of Zeus, and a large church dedicated to the Apostles was afterwards built upon the spot where the pagan edifice had stood. These things were duly reported to the Emperor Constantine (sic), and he glorified God. The Encomium ends with exhortations to a godly life.

famous as a founder of churches and monasteries. For Constantine we should probably read “Justinian”.

III. THE ENCOMIUM¹ OF EUSTATHIUS,²
BISHOP OF THE ISLAND OF TRAKE.³

The third and last Encomium on Saint Michael by Eustathius is perhaps the most interesting in the book. It was composed for recitation on the Archangel's festival, which took place on the twelfth day of Paôni (*i. e.*, June 6), and in it Eustathius sets forth the history of the noble lady Euphemia, the wife of Aristarchus, a general in the service of the Emperor Honorius, by whom he had

¹ A French version of this Encomium, translated from another MS. I believe, is published by M. Amélineau in his *Contes et Romans de L'Égypte Chrétienne*, tom. 1. p. 21 ff.

² The name is given as Anastasius by M. Amélineau, but in any case I am unable to identify the bishop to whom this Encomium is attributed.

³ I have translated the word ΤΗΗCOC by "island", but it is not by any means clear that Trakē was an island in the ordinary sense of the word. In the Coptic text (see *infra* p. 14, l. 25) Jacob says ΛΙΦΩΤ ψΑ ΤΗΗCOC "I fled to the Island", and ΤΗΗCOC here is the exact translation of شِنْجَن, "Island", an Arabic name for Mesopotamia, that is the land between the two rivers, or the land entirely surrounded by the Tigris and Euphrates. As our author says that Trakē was "the Island to which the Empress [Eudoxia] banished Saint John Chrysostom", and as this famous man was banished first to Cucusus, a village in the mountains on the borders of Cilicia and the Lesser Armenia, secondly to Arabissus, about sixty miles from Cucusus, and thirdly to Pityus, at the foot of the Caucasus, on the N. E. of the Black Sea, we must assume that this district represents the "Island of Trakē" referred to by Eustathius. M. Amélineau translates "l'île de Turquie", and adds the pertinent remark, "Les Coptes n'ont jamais eu de notions bien précises en fait de géographie" (*op. cit.*, p. 21).

been appointed governor of Traké. He was a Christian, and had received baptism at the hands of Saint John Chrysostom,¹ and for many years he made gifts and offerings on the twelfth, twenty-first, and twenty-ninth days of every month, on the festivals of Saint Michael, of the Virgin Mary,² and of the birthday of our Lord³ respectively; finally he was seized with mortal sickness, and knowing that his death was nigh, he called Euphemia his wife to him, and charged her to neglect in no way the “offering of the holy Archangel Michael”, and to continue to do alms, and to make the customary gifts to the church after his death; the pious lady promised not only to make the customary gifts, but to increase them. She then begged her husband before his death to instruct a painter to paint a picture of the Archangel Michael upon a wooden tablet, that she might hang it in her bed-chamber to induce the saint to protect her, and to be her guardian after the death of Aristarchus. The dying man straightway sent for a cunning painter, and told him to paint upon a wooden tablet the figure of the Archangel, and to cover it with a plate of fine gold inlaid with precious stones; when this was done and brought to him, he gave it to Euphemia, who rejoiced over it with great joy. Aristarchus marvelled when he saw his wife’s gladness, but being touched by the mournful words with which she described the

¹ Born about A. D. 347, and died 407.

² The annual commemoration takes place upon the twenty-first day of Tôbi.

³ The annual commemoration takes place upon the twenty-ninth day of Khoiak.

widow's lonely condition, he took her hand and laid it upon that of the figure of the Archangel, and, in a solemn address to the Saint, committed his wife to his care; Euphemia was comforted by this act of her husband, and she believed that no wiles of the Devil could prevail over her. Aristarchus died shortly afterwards, and his pious widow continued to give the gifts which her husband was wont to give, and added thereunto.

Meanwhile, however, the envy of the Devil was stirred up, and taking upon himself the form of a nun, he went to Euphemia's house accompanied by devils, also in the forms of nuns, and having gained admittance to her presence, he began to tempt her to promise to marry Hilarichus, the chief prefect in the service of the Emperor Honorius,¹ whose wife had recently died; the Devil shewed her many gold and silver ornaments to persuade her, and at length Euphemia told him that she would marry a second time without hesitation provided that her guardian gave her the permission to do so. The Devil asked who the guardian was, and thinking that it must necessarily be a man, began to charge her with infidelity and deceit, until finally, at the Devil's request, she agreed to shew him who her guardian was, on the condition that the Devil should turn to the east, and pray to God to be forgiven for the evil thoughts which he had harboured concerning herself. This the Devil refused to do, and excused himself by saying that he had vowed to pray nowhere except in his own cell, and when Euphemia

¹ He reigned from A. D. 395—423.

gained the better of him in the argument which followed upon this statement, he threatened to do violence unto her; and when, seeing that he changed his form and appearance frequently, she cried out for help to Saint Michael, and made the sign of the Cross over herself, the Devil and all his works disappeared "like a spider's web".

And the Devil appeared a second time to her in the form of an Ethiopian, with the head of a goat, and with bloody eyes, and his hair stood up like the bristles on a mountain pig; he carried a sharp two-edged, drawn sword in his hands, and at the sight of him Euphemia fled for help to the tablet with the Archangel's likeness upon it. When the Devil saw this he was afraid to enter the bed-chamber, and standing outside he began to curse the wooden tablet which Euphemia had in her hands. Calling to remembrance, one after another, his evil deeds in days of old, and admitting that this piece of wood has baffled his wiles, even as the wood of the Cross baffled him before, he threatens that he will come again to Euphemia on a twelfth day of Paôni (*i. e.*, June 6), for on that day Michael will be kneeling in prayer before God, and entreating Him to make the Nile to rise to its proper height during the inundation,¹ and to make the rain and dew to fall, and

¹ This is interesting as shewing how completely the attributes of Hâpi, the old Egyptian god of the Nile, had been transferred by the Copts to a Jewish Archangel; in Eisenmenger (*Entdecktes Judenthum*, ii. p. 379) a passage is quoted wherein Michael is said to be the prince of the waters, under whom are seven princes.

as he must continue in prayer ceaselessly for three whole days and nights, it will be impossible for him to come to help her; and the Devil threatens that when he comes, he will break the wooden tablet in pieces over her head. When Euphemia ran towards him holding the tablet he disappeared.

When the next twelfth day of Paôni had come, at the first hour of the day, the Devil appeared to Euphemia in the form of the Archangel Michael; on his head was a crown set with pearls of great price, a girdle of gold inlaid with precious stones encircled his loins, in his hand was a golden sceptre, but it lacked the figure of the Holy Cross, and he was provided with wings.¹ After speaking to her words of comfort he told her that he had been sent to her by God to say that her husband had already inherited the good things of the kingdom, and to advise her to desist from squandering all her wealth in giving gifts to the poor. He shewed her what evils the Devil had brought upon Job because of his envy of him, and how he had blinded Tobit by devils who had taken the form of birds, and he then advised her in the name of God to marry Hilarichus, that she might bear him a son to inherit all her possessions after her death. Perceiving at once that her visitor was the Devil himself, she challenged him to shew her any passage in the Scriptures which directed her to cease from doing alms and

¹ In Coptic MSS. Michael's head is surrounded with a halo; see Hyvernat, *Album de Paléographie Copte*, Paris, 1888, plate LI.

deeds of charity, and to marry a second time; in support of the quotations which she makes from the Bible and of her arguments in favour of the life which she was then leading, she appeals to the testimony of the book *Physiologus* wherein it is said: — “When the first ‘mate of the turtle-dove dieth, it doth not dwell with ‘a second mate, but it departeth unto the wilderness, ‘where it hideth itself until the day of its death.”¹ And “he also sheweth us that the raven family doth not “dwell with any mate save one,”² and that as we rend

¹ The Greek has (Lauchert, *Geschichte des Physiologus*, p. 258): — ὁ Φυσιολόγος ἔλεξεν περὶ τῆς τρυγόνος ὅτι ἀναχωρεῖ κατ’ ιδίαν τοῖς ἐρήμοις, διὰ τὸ μὴ ἀταπάν μέσον πλήθους ἀνδρῶν εἶναι, and with this compare ἔχει δὲ τὸν ἄρρενα ἡ τρυγών τὸν αὐτὸν καὶ φάττα, καὶ ἄλλον οὐ προσίενται, καὶ ἐπωάζουσιν ἀμφότεροι καὶ ὁ ἄρρην καὶ ἡ Θέλεια; see Aristotle, *H. A.* ix. 7. The Syriac version reads (Land, *Anecdota*, tom. iv. p. 63): — ﴿اَبِرْ خَلَانِ بِ مَنْدَنِ مِنْ سَهَّانِ لِ اَوْ دَمَنْ وَهُوَ فَلَانِ وَهُوَ مَنْ وَهُوَ مَنْ وَهُوَ حَدَّهَنِ﴾ “but if one of them dieth before “its fellow, the one that remaineth behind doth not mate again. “The turtle-dove goeth to the wilderness, and loveth not to be “in the world”; and the Ethiopic (Hommel, *Physiologus*, text, p. 23): — መግዕታዊ፡ የአሰጣጥ፡ ባቃ፡ ወሰተ፡ ጥያም፡ ወሳኔንጻ፡ ወሰለ፡ በዘይታ፡ “the turtle-dove departeth far away into the desert, and “abideth not with the multitude.” An Arabic version is given by Land, *Anecdota*, iv. p. 159.

² The Greek has (Lauchert, *op. cit.*, p. 257): — ὁ Φυσιολόγος ἔλεξε περὶ αὐτῆς, ὅτι μονόγαμός ἐστιν· ὅταν γάρ ὁ ταύτης ἄρρην τελευτήσῃ οὐκέτι συγγίνεται ἀνδρὶ ἐτέρῳ, οὔτε ὁ ἄρρην ἐτέρᾳ γυναικὶ. In the Ethiopic version (Hommel, *op. cit.*, p. 22) we have አበ፡ የጥ፡ ማጥ፡ ፍዴ፡ እኩሮስ፡ ክልእ፡ ማጥ፡ ተብዴቶች፡ እኩሮስ፡ ክልእ፡ በእሰተ፡ “when the male raven dieth, the female taketh not a second mate; and similarly if the female bird dieth the

"our garments for our brother when he dieth, even so
"likewise when a raven dieth his mate draweth out
"her own tongue, and splitteth it with her claws, so
"that when she uttereth her cry every one may know
"that her mate is not there, and if another raven de-
"sireth to take her by violence she crieth out straight-
"way, and when all the other ravens hear her cry they
"know by [the sound of] her cleft tongue that some
"other raven wisheth to take her by violence, and they
"gather together to help her, and to rebuke the raven
"that wisheth to marry her by force. When children
"see ravens gathered together in this manner, and
"uttering cries wishing to rebuke the raven that desired
"to take her by violence, and that desired to go astray
"from that which God hath commanded them, those
"ignorant children are wont to say, 'The ravens are
"celebrating a marriage to-day,' and they know not
"that the ravens wish to rebuke the raven that desireth
"to make to sin the raven whose mate is dead."¹ However,
although it is difficult to say where the quotations from
Physiologus end, or whether, in the Coptic version,
the statements about the turtle-dove and raven formed
one chapter or section or not, this part of Euphemia's
speech to the Devil is of peculiar value, for it shews

male taketh not another mate"; but in the Syriac version this statement is made to apply to the turtle-dove, ~~لنساء~~; see Land, *op. cit.*, IV. p. 63, chap. 36.

¹ In the French version by M. Amélineau it is said, "Le sage Salomon dit que la tourterelle et les corneilles ne prennent qu'un seul mari", but what follows is quite different from what we have above.

that a version of Physiologus had been made in Coptic at an early period; in no other version, however, which I have been able to consult could I find any reference whatever to the female raven slitting her tongue with her claws.

When Euphemia had declared her intention of continuing to do acts of charity and of not marrying a second time, the Devil, who was in the form of Michael, artfully reminded her that he had promised to come to her on a twelfth day of Paôni, and went on to say that God had sent him unto her to protect her until sunset, and tried to persuade her that it was he who had cast Satan forth from heaven. Then Euphemia asked him where was the figure of the Holy Cross which should be upon his sceptre, and referred to the picture of the Archangel which was painted on the tablet; the Devil answered that painters decorated their pictures with such things wishing to glorify their art, but that he and his angels had not the figure of the Cross with them. To this Euphemia made answer that all persons and letters coming from the Emperor bear his tokens and seal, and that similarly the angels which bear not the figure of the Cross must be devils in the form of angels, and that if he wished her to believe that he is Michael, he must salute the picture of the Archangel which she will bring to him. As she rose up to bring the tablet, the Devil changed his form into that of a raging, roaring lion, and he laid hold of her by the neck, and strangled her until she was well nigh dead, but with the little strength which remained Euphemia cried out to Michael, who straightway ap-

peared in all his glory, and chastised the Devil, and drove him away in disgrace. This done, he spake comforting words to her, and told her that when she had performed that day the service which she was wont to do in his name, he would come with his angels and take her up into the rest of God, and giving her the salutation of peace he went up into heaven.

After the departure of the Archangel Euphemia went to the Bishop of the city, Abba Anthimus, who was the first-fruits of the ministry of Saint John Chrysostom, and when she had told him what had happened, he quickly administered the Sacrament unto her, and after she had ministered unto the poor brethren in her own house, she sent and begged Bishop Anthimus to come to her. When he had come with his priests (of whom Eustathius the writer of this Encomium was one) and deacons, the pious lady opened the doors of her house, and gave every thing to the Bishop for distribution among the poor, and sinking down upon her bed she entreated him to pray for her. After a time she revived sufficiently to ask that the tablet upon which the figure of the Archangel was painted might be brought to her to kiss before she died, and when it was brought she kissed it and entreated Michael to be with her in that terrible hour; then suddenly there was a sound like the roaring of a cataract, and all present in the chamber saw the Archangel appear in great glory, and take the soul of Euphemia and lay it in his shining apparel, and bear it up to heaven, while the sound of a multitude was heard singing, "God knoweth the way of the righteous, and their inheritance shall abide for ever."

Now the picture which had been lying on Euphemia's face when she died had disappeared in a mysterious manner, and none knew where it had gone, but when they had buried her and had come into the church to celebrate the Sacrament, it was seen to be hanging in air in the apse without any support whatever, and it was as firm as a "pillar of adamant". The news of this miracle reached Constantinople in due course, and the Emperors Arcadius¹ and Honorius,² and the Empress Eudoxia,³ came to the Island of Trakē and saw the miracle, and bowed in prayer at the couch whereon Saint John Chrysostom had died; any sick person who lay upon that couch straightway rose up healed. After the death of Euphemia, the olive wood tablet upon which the figure of the archangel Michael was painted, on the twelfth day of each month, which is the day of the Archangel, put forth olive leaves at each of its four corners together with "fine, fresh fruit", and a number of cures and healings were performed thereby. After a few laudatory words of Saint John Chrysostom and some deprecatory observations concerning his own ability, Eustathius brings his Encomium to a close.

In his *Contes et Romans de L'Égypte Chrétienne*, M. Amélineau gives versions of two stories which, like the above Encomium of Eustathius, were to be read on the twelfth day of Paôni. In the first of these the

¹ Born A. D. 383, died 408. ² Born A. D. 384, died 423.

³ This may have been a royal lady called Eudoxia, but it can hardly have been the Empress, because she died about the year 604, while Chrysostom did not die until 607.

causes of the conversion of Aristarchus from paganism to Christianity are given, and in the second we have the account of the temptation of Eusebius, a man who subsequently became a monk in the Scete desert, by the beautiful wife of a merchant his close friend; in both of these occur some interesting and remarkable instances of the belief in the almighty power which Michael the Archangel was thought to possess.



TRANSLATION.

IN THE NAME OF GOD.

[Page 1] [The Encomium which was pronounced by the one] mighty in all blessings, the most holy and blessed man, the man filled with the Holy Spirit, and perfect in all virtues, Abba Theodosius, the son of the Apostolic Fathers, and the friend of angels, the Archbishop of the city of Alexandria..... on the day of the festival of the holy Archangel Michael, that is to say, on the twelfth day of the blessed month Athór¹, wherein he spake many things concerning the alms and charities, which [the blessed Dorotheos and his wife Theopisthe] used to [make] unto God, [in the name of the holy Archangel] Michael every month, on the day of the festival, and how the holy Archangel ministered unto them and brought their good works up into God's presence, and how he fulfilled all their petitions,..... joyfully, for God loveth him; and Theodosius spake, moreover, concerning the Saints who are [mentioned] in the Scriptures, all of whom the holy Archangel Michael helped and delivered out of their tribulation and affliction. In the peace of God. Amen.

¹ I. e., November 8.

[p. 2] I find the source of my discourse in Him Who comforteth and strengtheneth me in all things, Who knoweth all the earth, Who trieth the reins, Who openeth the door of speech of every man, and Who searcheth out things diligently.

Who is this?

It is the Word of God, Whose Body I break in my hands, and Whose glorious Blood I pour out into the cup and give to those who believe upon Him. It is my Lord and God, Jesus Christ, the Saviour of all, Who speaketh with His truth-speaking mouth, Who careth for all mankind, and Who is filled with mercy and grace towards the image of God.¹

Who is this?

It is Michael, the holy Archangel, the commander of the hosts of heaven.

Now, I beseech you, O my beloved and dear children of the Word, to assist me in this great undertaking, lest, having put out on this great and boundless sea, I be unable to bring my little bark to shore. For ye all know of my poverty, and ye know that I have no merchandise wherewith to load a great ship, which could sail across the sea, and [be strong enough] to resist the buffettings of the winds. Moreover, the sailor is feeble, and my boat is a little one, and [I am afraid] that if I put out to sea [p. 3] from this harbour in which there is no danger to go into another, the winds will raise up waves and tempests against me on the sea; and I know not how to sail a ship even to save my own life [and to bring myself] to the shore. Doth any one then say,

¹ The allusion is to Genesis i. 27.

"This man hath found favour [with God], and is delivered?"
For the soul of man is to Him more precious than the whole world filled with gold and silver, and I am therefore afraid to cast away my own soul. I know well that my bark is frail, and that my merchandise is without value, and that I have no knowledge of the craft of the mariner, and [I am afraid] to launch out into the deep, lest having once put out to sea I should never return again in peace. And although I might endure the perils of the sea and the tempests thereof, I could not bear the scorn of those who would make a mock of me, and say, "O thou fool, who made thee to undertake that which was more than thy strength could bear? Thou didst know full well that thou wast feeble and that thou hadst nothing in thy power wherewith to do that which is beyond thy strength. And besides, merchants are many, why then didst thou not sell thy few wares to them and let them trade therewith? Thus wouldest thou have gained thy profit therefrom, and thus wouldest thou have saved thyself, and thy merchandise entirely, and thy boat, and that which belongeth to thee—for thou hadst no knowledge of the craft of the mariner."

And now, my brethren, I will show unto you of what kind is my boat and who is the sailor. [p. 4] My boat is my sinful flesh, which I am not able to govern rightly, and the sailor is my own heart, in which there is neither understanding nor the knowledge of celestial seamanship. Now celestial seamanship is the Holy Scriptures which I understand not, and for this reason ye may [truly] tell me this day that I am attempting to do that which is beyond my strength, especially as ye compel me to speak concerning the glory of one who is not of the earth like ourselves but of

heaven, and of the matters concerning his God. He is not a being of flesh, but he is incorporeal and is a creature of light. He is not a being made with clay, but is of the Holy Ghost. He is not of those servants of earth, but is a minister, a flame of fire. He is not a governor of this earth, but an archangel of the hosts of heaven. He is not a general of this earth whose king can dismiss him whenever he pleaseth, but he is a commander of the forces of heaven, and, together with his King, endureth for ever. He never uttereth the word for the destruction of souls, but he is at all times an ambassador before God our Creator for the salvation of our souls and bodies. He maketh accusations against no man, but is careful for all. He hateth not mankind, but loveth every image of God. He is not our adversary, but is at peace with every man. [p. 5] He is not unmerciful, but a compassionate being in whom abideth the long-suffering of God. Whosoever asketh [from him] receiveth; whosoever seeketh findeth; and whosoever knocketh it shall be opened unto him.¹ And I myself, having seen that my God doth give, will joyfully stretch out my hands to Him this day unhesitatingly, and I will ask that I may receive abundantly, and will knock that it may be opened unto me.

But perhaps thou wilt say, O man, filled with virtue and loving understanding, "What is this that thou seekest this day at His hand, [seeing that] thou hast already begun to speak? Thou hast already pronounced encomiums at the season of the new year and at the beginnings of all the festivals of God, and thou hast

¹ Compare St. Matthew vii. 7.

"likewise made a discourse upon him than whom of those
"who have been born of women¹ none greater hath arisen,
"[I mean] the kinsman of Christ, Saint John the Baptist,
"the friend of the holy Bridegroom. Moreover, knowest
"thou not, O my father, that moderation in all things is
"good? As thou art moderate in thy eating, and drinking,
"and praying, even so shouldst thou be moderate in all
"things, as Paul, the greatest of the Apostles, saith, 'The
"training of God is great gain, and if thou canst bear it
"thou shalt be perfect.'"² And I will answer thee and say
unto thee, "Beloved, thou sayest rightly, and in showing
"solicitude [for me thou doest well], but nevertheless I
"will behold, and will speak unto God as did Abraham,
"the friend of God and the chief of the patriarchs, who
"became the father of a multitude of nations, saying, [p. 6]
"Let me speak, O Lord, with my God even this once
"also³, even although I should make myself like unto the
"friend of God in speaking this once. And if I dared to
"speak even unto three times He would not turn away
"from me, for He is One God and One Lord, and to
"Him belongeth the mercy which abideth for ever. With
"this too will I convince you, that it is God Who hath
"commanded us to ask that we may receive³. And why
"did ye entreat me to come into your midst on this
"great festival, which hath spread abroad not only over
"all the earth but likewise in heaven, and why [if ye did
"not wish me to speak] did ye, little and great, men and
"women, cry out to me, saying, 'We beseech thee not
"to keep silent concerning this great visitation, but show

¹ St. Matthew xi. 11; St. Luke vii. 28. ² Genesis xviii. 32.

³ St. Matthew vii. 7; St. Luke xi. 9.

"us concerning the great festival, and concerning the glory "of him whom we celebrate in it, who is an ambassador "to God for us all."

Who are the nobles of the palace except Christ and the captain of all His hosts, the holy Michael? Moreover, let us ourselves follow after them, each following the other in fitting order, O my beloved, for humility exalteth and leadeth aright; come now then, and follow me, for the nobles of the palace have already gone into the feast of the holy Archangel Michael, and have sat down to meat.

Who are these nobles who have sat down to meat with the Archangel Michael? [p. 7]

Hearken unto me, and I will show you. [They are] Adam, Seth, Enoch, Methuselah, Noah, Abraham, Isaac, Jacob, Joseph, Moses, Aaron, Joshua, Gideon, Barak, Samson, Jephthah, David, Solomon, Ezekiel, Isaiah, Jeremiah, Ananias, Azarias, Misael, Elijah, Elisha, and the rest of the prophets, Zachariah the priest, John the Baptist, and the Twelve Apostles, the holy Stephen, the old man Simeon the holy priest, the army of the saints, and the army of the righteous. But what profit have I in speaking of earthly beings only? for in that place is the God of glory with all the host of heaven, Angels, Archangels, Cherubim, Seraphim, Thrones, Divinities and Powers, and they all ascribe glory to God and to Michael the great and holy Archangel, whom He hath made ruler over them all. And now I wish to return to the feast-chamber of the holy and mighty Archangel Michael to ask the great ones of this earth in what manner they keep with us this great and holy festival this day, and if they [keep it] with rejoicings, that I may "rejoice with

them that rejoice", according to the words of the Apostle.¹ Briefly, I will begin with the father of all mankind whom God hath created in His own image and likeness, [p. 8] and I will ask my lord and father Adam, for he it is whom I have seen to be the chief of the feast. And although I am terrified and afraid because I see the whole company of those who are rejoicing with him at the feast this day, and paying honour unto him, still I will ask him, and I will mingle in their midst. And although I be a sinner yet will I salute him in the joy of my heart, saying, "Hail, my lord, holy father! Hail, "father of all fatherhood! Hail, father of all our human "race, both of those who have lived and of those who "shall yet come into existence!" And when I shall have given to him this threefold salutation, he will perforce call me as a father calls his son, saying, "Come, O my "son, and keep with us this great festival which we "celebrate this day"; thus shall I find freedom of speech before that being whose name is never proclaimed to his King [before his entering to Him], but he goeth into His presence without advocate or mediator to proclaim his name.

This being is not the ruler of one company only, but he is over all the hosts of heaven, and over everything according to the command of God; he standeth not at the left but at the right hand of God, and entreateth Him at all times on behalf of the race of men.

Who then is this that is clothed with such great honour and glory?

Hearken, it is Michael the mighty Archangel of the hosts of heaven.

¹ Romans xii. 15.

Who is this whose festival all ranks of beings celebrate?

[p.9] It is Michael the ruler of the kingdom of heaven.

Who is this being whom the King hath made to bear such a mighty sceptre, who is filled with majestic glory, who is robed with rich raiment, and who is girt about with a golden girdle set with precious stones, the like of which existeth not?

It is Michael the mighty and exalted Archangel.

Who is this in whom the angels and the armies of the heavens have hope, and whose festival they celebrate with him this day?

It is Michael, whom God hath appointed to be ruler over all His kingdom.

Who is this who giveth [his] commands to all the armies of heaven, and they obey him?

It is Michael the Archangel, who was obedient to the command of God, and who cast out from Him the evil slanderer and rebel.

Who is this, for whose sake all handcraftsmen in the world cease from their labours, and whose festival they celebrate this day?

It is Michael the Archangel, who hath ordered the denizens of heaven and redeemed the peoples of the earth, and who, by reason of his great love for us, maketh mention of us before God our Creator. The inhabitants of heaven celebrate his festival this day without opposition, and it is also the work of the peoples of the earth to do likewise this day, and to rejoice and to celebrate the festival with the holy Archangel Michael.

Michael is not a man, and no being that liveth upon earth hath seen him in his glory, as it is written in an-

other place, "He is a Spirit¹ [p. 10] and not flesh." Michael is incorporeal, and no corporeal being that eateth can see him, or endure his glory. And I will answer and say unto you, and I will convince you and prove to you that the inhabitants of heaven will never again sin; and in their midst there will nevermore be enmity, nor envy, nor hatred, nor slander, nor adultery, nor murder, nor theft, nor any impurity; but they are holy, and they shall rest in holiness—now those things shall never exist among the saints in this world—and they shall keep an endless feast with Christ the King for ever, because they have cast forth from their midst Satan, the slanderer and enemy of the Creator and the adversary of all truth. For this reason they celebrate this day the festival of the holy Archangel Michael, the ruler of the hosts of heaven, who hath prepared for us this table, of which we are [un]worthy, that is to say, the table of this festival which is set for us in heaven and [upon] earth according to the command of our Saviour Jesus Christ, Whose command is the command of His Father—for Father and Son and Holy Spirit are One God, and One consubstantial and indivisible Kingship, inscrutable and without origin which can be found out—Who is the Cause of all things; and under His dominion alone are the inhabitants of heaven and of earth.

[p. 11] And now, my beloved, having made known unto you the greatness of this feast which is spread for us this day, it is meet that we ourselves should celebrate the festival of him whose festival the angels of God celebrate this day, and we must beautify ourselves, both in our outer and in our inner man, that we may go into

¹ Compare St. John iv. 24.

this glorious feast this day, and eat of all the good things which God hath prepared for us. But perhaps ye will say, "Behold this is a royal feast, and it is meet that we should not sit down until the nobles of the palace have first been invited." Then will I ask [Adam], saying, "Art thou not he whom God did create with His own hands, in His own image and likeness, and did fill with glory and call thy name 'Adam'? I entreat now thy goodness and majesty and I beseech thee to tell me if thou dost not thyself also rejoice at the feast of the holy Archangel Michael." Hearken now, for Adam speaketh, "Yea, I am Adam, and it is for me to invite all men to this festival this day. But I rejoice more than they all, for when I had angered God, and He had brought me out from Paradise, because I had transgressed His command by reason of my helpmeet Eve making me to eat of the fruit of the tree, concerning which He commanded me not to eat, it was Michael who prayed to God for me until He forgave me my sin; [p. 12] for this reason I rejoice at his festival this day."

"O Abel, thou noble younger son, tell me if thou dost rejoice this day at the festival of the holy and mighty Archangel Michael?"

[Abel saith,] "I rejoice and I keep the festival this day, for it was he whose festival they celebrate this day who carried my sacrifice and offering up to God, Who did not regard the sacrifice of my brother, because he brought it not with an upright heart; for this reason I rejoice this day."

"And thou, O Seth, do I see thee rejoicing on the day of the holy Archangel Michael?"

[He saith,] "Indeed I rejoice and am glad [this day],

"for when Cain had destroyed my brother [Abel] God
"gave me to my parents [in his stead]; and when my
"mother found no milk wherewith to suckle me—now her
"milk had dried up by reason of her sorrow for my brother
"Abel—the holy Archangel Michael nourished me with spi-
"ritual food from heaven, and therefore I rejoice this day."

"O Enoch, the just man, whom God removed from
"this world, do I see thee rejoicing this day?"

He saith, "Indeed I rejoice and am glad [this day].
"because the whole race of man hath sprung from my
"seed, and because Michael hath never ceased to entreat
"God to show mercy unto sinners, and to make them to
"live for ever, [p. 13] and I rejoice at his festival because
"he prayeth for my children."

"O Methuselah, the old man whose days were lengthened,
"whose white and pure garments I see in the midst
"of the feast, why dost thou rejoice this day?"

He saith, "How can I help rejoicing? I am the eighth
"from Adam, and I am the man whose prayers were taken
"by the holy Archangel Michael and carried up to heaven,
"and finally God blessed me with a long life which ex-
"ceeded that of my father Adam by thirty-eight years."

"O Noah, the just man, I say unto thee, 'Hast thou—
"but I see thou hast—great joy this day?'"

He saith, "How can I help rejoicing and being glad? for
"when God was angry with the world, and wished to destroy
"it, He placed me in the ark with my wife, and children,
"and creatures of every kind that moveth upon earth, and
"He opened the cataracts of heaven and poured out rain
"upon us for forty days and forty nights, and we saw
"neither sun, nor moon, nor stars; but Michael guided
"and directed us, and ceased not to pray to God until

"the waters which had increased abated, and the dry land appeared, and I and those who were with me were delivered."

"O Abraham, the father of the patriarchs, dost not thou rejoice this day on the festival of the holy Archangel Michael?"

[p. 14] He saith, "Yea, I rejoice especially, for I was the first man with whom Michael and his brother angel Gabriel sojourned, and he entreated God for me that I might be worthy of [my son] Isaac, and I ate with them under the tree of Mamre."

"O Isaac, the holy vow and sacrifice acceptable to the living God, what doest thou in this place this day? Dost thou console thyself with great consolation on the festival of the holy Archangel Michael?"

He saith, "Indeed I am comforted, for I was the only child of my parents, and my mother was barren and bore no other child besides me. Afterwards my father bound me hand and foot, and laid me upon stones on a desert mountain, and with my own eyes I saw the knife in the hands of my father who wished to slay me; but Michael stood up and took the knife out of my father's hand, and gave him a ram in my stead, and the sacrifice was completed."

"O Jacob, prince of patriarchs, who prevailed with God, and who wast a giant among men, dost not thou rejoice this day at the festival of the holy Archangel Michael?"

He saith, "Yea, I do rejoice this day, for when my brother Esau cast me forth I fled to Mesopotamia, to Laban my mother's brother, and Michael came to me and decreed my wages from the sheep, and he blessed

"me, and my children, [p. 15] and my wives, and he made
"all Israel to be blessed for my sake."

"O Joseph, the just man, whose brethren were jealous
"of him, what doest thou in this place this day? Dost
"thou rejoice at the festival of the Archangel Michael?"

And straightway Joseph, the just man, answereth at once, saying, "Verily, it behoveth me to rejoice this day, "for when my brethren were jealous of me, and drove "me forth into a strange land, and I became a miserable "alien without any one to comfort me, and with a mul-
"titude of evils round about me, the Archangel Michael "came to me, and comforted me in them all, and finally "he prayed to God and He made me ruler over Egypt."

"O Moses, and Aaron, and Joshua the son of Nun,
"what is your part in this festival this day?"

These saints make answer, saying, "Joy is our part,
"for Michael was our leader and the guide of our people
"until we had overcome our enemies, and he prepared
"the way for us into the land of promise; on this account
"we rejoice this day."

[O Gideon].....¹

"I am Gideon, and I rejoice especially, for it was
"Michael who came to me and filled me with strength,
"and I went forth and fought against Midian, and delivered
"my people."

"O Jephthah², and Anna thy wife, what is your work
"in this festival to-day?"

[p. 16] These Judges answer and say, "Verily, our
"joy is great, for we were barren from our youth up,

¹ The scribe has omitted the address to Gideon.

² We should probably read Manoah; see Judges xiii.

"and we had no child. But we rose up, and prayed, and offered up a sacrifice to God, and the holy Archangel Michael looked upon our feebleness, and carried our prayers and sacrifice to God, and made mention of us before Him, and He blessed us with the mighty man Samson, therefore we and our son rejoice this day."

"O David, the just king, the father of Christ according to the flesh, behold I see thee this day rejoicing and playing upon thy ten-stringed lyre at the feast to which the holy Archangel hath invited us this day."

David saith, "Verily I rejoice this day and am glad. The songs and music for each one of the festivals of all the saints are written upon my heart, but that befitting this festival of the holy Archangel Michael which I sing is, 'The angel of the Lord encampeth round about those that fear him, and delivereth them.'"¹

"O Solomon, the wise man, dost not thou rejoice on this festival of the Archangel Michael?"

He saith, "I rejoice especially, for it was the Archangel Michael who was with me from my youth up, and who made peace to exist in my days, and he entreated God, Who commanded me to build a house for Him."

[p. 17] "O Hezekiah, the just king, dost not thou rejoice this day at the festival of the holy Archangel Michael?"

He saith, "How can I help rejoicing? for when the wicked Assyrians afflicted me and my people, it was the holy Archangel Michael who destroyed one hundred and four-score and five thousand of their men in one night, and delivered me and my people."

¹ Psalm xxxiv. 7.

"O Isaiah, the mighty prophet, what is thy joy this day at the festival of the holy Archangel Michael?"

He saith, "This is [the cause of] my joy: in all the sufferings which Manasseh and his friends brought upon me the holy Archangel Michael stood by me, and strengthened me, and comforted me until they sawed me in twain with a wood saw."

"O holy father Jeremiah, thou mighty light-giving lamp, do I see thee rejoicing this day at the festival of the holy Archangel Michael?"

He saith, "I rejoice exceedingly, for when all the kings of Judah wrought evil things upon me, and afflicted me in the dungeon, Michael stood by me, and helped me, and strengthened me."

"O Ezekiel, the mighty prophet, come and show us what is thy joy this day at the feast of the holy Archangel Michael."

He saith, "I rejoice and am glad, for it was Michael who brought unto me a paper which was written upon, and I swallowed it, [p. 18], and it filled me with prophecy."

"O Daniel the prophet, the man to be desired, dost not thou rejoice this day at the feast of the holy Archangel Michael?"

He saith, "What joy is there like unto mine? for when they cast me into the den of lions, and sealed it with a seal, the Archangel Michael came to me, not once nor twice, and he shut the mouths of the lions, and they came not nigh unto me at all. And when I was an-hungered Habakkuk came to me, and brought me good food, and gave me to drink."

"O ye twelve Apostles, why do ye rejoice this day at the festival of the holy Archangel Michael?"

They say, "We rejoice indeed, for were we not in great sorrow when the lawless Jews crucified our Lord Jesus Christ, and were we not in sorrow and in hiding for fear of the Jews, until Mary the Virgin and those who were with her went into the sepulchre on the first day of the week, and she showed us that she had found that the holy Archangel Michael had rolled away the stone from it, and was sitting upon it, and announcing the glorious tidings, 'The Lord hath risen?'"

"O Zacharias, and John thy son, do not ye keep the festival of the Archangel Michael this day?"

[p. 19] He saith, "I rejoice, because Michael the Archangel hath sealed us, me to be a priest, and John my son, the child of Elisabeth, the kinswoman of Mary the mother of God according to the flesh, to be the Baptist; for this reason we rejoice this day."

"O Stephen, the archdeacon and protomartyr, dost not thou rejoice with us in this great festival?"

He saith, "Yea, for when they cast stones at me I saw the heavens open, and the Archangel Michael and all the angels were gazing at our Lord Jesus Christ at the right hand of the Good Father."

"O ye three children, Ananias, Azarias, and Misael, do not ye rejoice this day at the festival of the Archangel Michael?"

They say, "How can we help rejoicing? for when Nebuchadnezzar the king cast us into the furnace filled with fire, God commanded Michael and he scattered the flames of fire, and made the furnace to become like dew."

"O ye company of martyrs and saints, do not ye

"rejoice this day at the festival of the Archangel Michael?"

All the saints say, "Verily our joy is great, for Michael the Archangel hath strengthened us in every need and sorrow which we have suffered, and [hath strengthened us] to endure the torture and to fulfil our martyrdom and strife, for which we have received the great good things which we have; [p. 20] for this reason we rejoice this day."

"O all ye armies of heaven, do not ye rejoice this day?"

They say, "In truth, all joy is ours." For, O my beloved, great is the honour of this feast which is spread for us not only upon earth, but also in heaven.

And now, O my wise and beloved ones, let us keep ourselves with all diligence, and let us guard our souls on the festival of the holy Archangel Michael. Let us put on fine garments meet for the marriage-feast, lest if we enter therein arrayed in torn and foul garments, and having our bodies full of uncleanness, they turn us out in disgrace from before those who are clothed in glorious apparel, and who will remove their garments from our path lest they be in any way defiled by us. And after being cast forth in great disgrace these same beings will mock at us, saying, "O senseless and abominable men, how is it that ye are not ashamed [to do this thing]? If ye be not ashamed before men, how is it that ye are not ashamed before God the King, and before His holy governor Michael? Do ye not know whose chamber this is, and whose feast it is? Do ye not know that it is the feast of the King and of His chief captain who hath obtained all power before his God the King, Who

"hath given him all these honours because of his true
"valour? [p. 21] And I marvel much at your boldness
"[in coming] into this inner place, for God hath already
"given unto you the command, 'Come not into the marriage
"chamber without the marriage garment upon you', but
"ye have not hearkened thereunto. Have ye not heard
"what befell the man who dared to go into the feast in
"unclean garments like unto your own? It is written that
"He made them bind him hand and foot and cast him
"into outer darkness, where there is weeping and gnashing
"of teeth."¹

And now, O beloved, let me lead you through into the outer chamber, and sit ye down for a little, so that when God the King shall have come in with Michael His chief captain, Michael may entreat him to show mercy unto you, and to the other suppliants, and to those who sit at the gate; for the Archangel whose festival ye keep this day is compassionate, and will not forsake you. And strengthen your hearts and souls, and I will entreat him not to take vengeance upon you during this festival lest ye bring suffering upon yourselves here. Briefly then I have shown you and ye know, O beloved, that the objections which I have brought before you, and especially the things which have been spoken by ourselves, are made by men like unto ourselves, and not by God. But perhaps some one will say to me, "What are unclean, or what
"are beautiful garments? [p. 22] What is the beautifying
"of the body? Is there any hypocrisy with God, or doth
"He love the rich more than the poor man? Cannot I
"of my own will become poor, or if I desire cannot I be-
"come rich, and if any man wish it can he not become of

¹ St. Matthew xxii. 1—14.

"no account?" God forbid that it should be thus. God is no hypocrite, neither doth He love the rich man more than the poor man; God forbid! But I will show you what is the beautiful apparel which ye must put on if ye wish to go into the feast of Michael. "Anoint thy head "with oil, and wash thy face,"¹ the interpretation of which is that thou must cast forth from thee all evil deeds, and keep the festival with the holy Archangel Michael. And when they bid thee to the feast of Michael the Archangel, cleanse thy heart from all evil things, and take out from thyself every impure thought, and put on thy fine raiment, and go to the church of God which is this house of prayer. Drive forth from thee all fornication, and anger, and impurity, and array thyself in innocence, and peace, and truth, and enter into His courts with joy, and rejoice with the Archangel Michael. And when they bid thee to the marriage chamber of the true King and of His chief captain, let thy alms and thy charities open the door thereof for thee, and whatsoever thou shalt give to Him, [p. 23] verily thou shalt find it upon the table before thee. If thou wouldst glorify the Archangel Michael, the chief captain of the true King, send the widows and orphans forth from thee with their faces bright and full of joy, and with their bodies clothed with the measure of thy power; I say unto thee that thy sacrifice shall be accepted before God and before His holy Archangel Michael, and thou thyself shalt be gratified. Receive the stranger on his holy festival, and show mercy unto him, and the Archangel Michael will have mercy upon thee, and will receive thee joyfully, and will carry thee into the court of the

¹ St. Matthew vi. 17.

King with joy, and thy face shall be light. If any man ask anything at thy hand on the day of the Archangel Michael delay not to give it to him. For I say unto thee, O beloved, that whatsoever a man giveth, Michael taketh it from his hand and carrieth it up to God; he will give it back to thee twofold upon earth, and God will show mercy unto thee in His kingdom, for "charity maketh 'man to be praised in judgment.'" Again it is written, "Be merciful, that [men] may be merciful to you."¹ And if thou shalt keep the festival of the Archangel Michael every month—now the twelfth day is the day of his commemoration—and art mindful of gifts for him with joy according to thy power, the Archangel himself will pray to God for thee at all times, [p. 24] that He may bless thee [by granting] all thy petitions according to the measure of thy remembrance [of Him]. But perhaps, O beloved, thou wouldest say unto me, "If I give alms or "gifts, I give them to thee in the name of God; Michael "is not God that sacrifices should be offered unto him." On this I make answer, Verily thou hast well spoken, O man upright in the belief of God; but hearken and I will show thee. Is there not set over the country a governor in whose hands are all the companies of soldiers and all the army, in which thou findest one man of higher rank than another, but is not the governor higher than they all? Now although the governor may establish a friendship between himself and one of the army, and may bestow great honours upon him, he doth not act thus with all the company in which his friend serveth, but he acteth thus because he knoweth that the company in

¹ St. Matthew v. 7 (2).

which his friend is stationed is many in number. And this friend is at all times near the governor, who is able to deliver him from all the many trials of this world which is full of trouble and affliction, and he findeth freedom of speech before him after the manner of a noble, and thus the rest of the company findeth favour in the sight of the governor by reason of him. And likewise every one who doeth alms or giveth a gift in the name of the Archangel Michael, receiveth his gift and carrieth it to God, as Christ our God in truth said, “[p. 25] Whosoever receiveth a prophet in the name of a prophet shall receive the reward of a prophet; and whosoever shall receive a righteous man in the name of a righteous man shall receive the reward of a righteous man. And whosoever shall give you a cup of cold water in my ‘name’—and ye are Christ’s—‘verily I say unto you that his reward shall not perish.’”¹ If thou bringest a gift unto God in the name of His holy Archangel Michael, or any alms or charity, whether it be great or whether it be little, on the festival of Michael—be not thou halting between two opinions in the matter, lest thou thyself shalt cause thy labour to be in vain, but believe wholly and firmly without any stumblingblock—the Archangel Michael will receive it and bring it before God, and its savour will be like the smell of incense, and he will take counsel for them that great good things be prepared for them, and he will take them from the hand of God to deliver them from everlasting punishment. And now would ye know what things God will give in return to those who bring sacrifices, and charities, and alms to give to Him

¹ St. Matthew x. 41, 42.

in the name of the holy Archangel Michael—ye must know also that He will minister unto them in this world, and that when they are removed from this life He will receive them unto Himself in the mansions of His kingdom—listen then, and I will tell you concerning this mighty power (?) that ye may glorify [p. 25] the God of the holy Archangel Michael.

There was a righteous and God-loving man in the city of Senahôr whose name was Dorotheos, and he loved to give alms and charities, and this man had as his help-meet a woman called Theopisthe, who was as pious and as perfect in mercy and charity as her husband; and these people had given great gifts in the name of the God of the holy Archangel Michael from the time when they had first come together. And they were both young, and the parents of both had left them a goodly inheritance, and they were very rich, and they had many possessions, and much wealth, and sheep, and oxen, and cattle, and other goods of this world. And these two people had great love for God, and for His holy Archangel Michael, and when the twelfth day of the month drew nigh they were wont to be careful for it, and to make ready offerings from the morning of the eleventh day of the month; and they sent with great zeal and without sparing gifts and wine to the church of the holy Archangel Michael. After this they were wont to slay sheep, and to devote themselves to the preparation of the food and gifts which were needed for the wants of the people. And after they had received the life-giving Mysteries on the twelfth day of the month, [p. 27] they gathered together every one to partake of the food, the blind, and the deaf, and the destitute, and the orphans, and widows, and strangers,

and they stood up and ministered unto them with great enjoyment of soul, and joy of spirit, and gladness of heart, until they had eaten their fill; then they brought to them choice wine and drew for them until they had drunk their fill, and they anointed their heads with fine oil, saying, "Go in peace, O beloved brethren; we have been accounted worthy of great honour this day in that your holy feet have entered into the house of your servants." And thus Dorotheos and Theopisthe continued to do on the twelfth day of each month, and at length the fame of their goodness reached unto every place in all the land of Egypt, and multitudes of people honoured them by reason of the glory of their good works, and glorified God Who had created them, and praised and blessed their parents who had begotten them, and all men ascribed honour to them by reason of the noble deeds which they manifested in the name of the God of Michael. And they fled from vain-glory, for their hope was strong in God and in the Archangel Michael.

And it came to pass that after they had continued to do thus for a long time God commanded the heavens to pour no rain upon the earth for three years, by reason of the [p. 28] sins of the children of men, and the whole land of Egypt and all those that were therein were troubled because of their sufferings by thirst and by the destruction of food, as it is written, "Then the multitude came to an end and died, and the cattle perished with them." And moreover, the waters of Gihon (Nile) did not rise, and no rain fell upon the earth for a space of three whole years. Now this holy man Dorotheos and his wife did not cease to do according to their wont every month, and they prayed to God and to His Archangel Michael,

saying, "O God of Michael, take not away from us Thy gifts and charities, for we are Thy servants." And as they continued to do these things ill-luck fell upon them, and multitudes of their cattle perished. Now when two years of the famine were ended and the third was drawing nigh, everything which they had had come to an end, and at length of the very few beasts which they had left all died except one sheep. Then the pious man said to his blessed wife, "O my sister, thou knowest that to-day ^{*}is the eleventh day of Paopi¹, and that to-morrow is the festival of the holy Archangel Michael. Let us be careful "for the gift which we are wont to give to the steward, "and let us slay this one sheep that we may make it "ready for the festival of the holy Archangel Michael. If "we die we belong to God, and if we live we are also "His; [p. 29] blessed be the name of God for ever." His wife saith to him, "As God liveth, O my brother, this care hath been in my mind since yesterday, but I could find no occasion to ask thee concerning it, for I know what hath happened to thee; but I rejoice greatly that thou hast not forgotten the gift for God, and do thou, "O my brother, even as thou hast said." And when the morning of the twelfth day of Paopi had come they rose up early at dawn, and performed all their ministration, and they omitted nothing which they were wont to do in the time of their wealth; and there was left to them nothing except a little oil and a little wine, and also they had no garments at all except those in which they were wont to receive the Eucharist. Nevertheless at this time they blessed God and the holy Archangel Michael, and

¹ I.e., the 8th of October.

they hymned and praised Him day and night with floods of tears, saying, "O God Jesus Christ, help us. O thou "Archangel Michael, pray to God for us that He may "open to us the hand of His mercy and blessing, lest the "hope of thy offering and gift which we bring to God "in thy holy name, O Archangel Michael, perish from our "hands. Thou knowest our hearts and our love towards "thee. We have no helper besides thee, for thou [p. 30] hast "been our helper from our youth up, and thou hast been "an ambassador for us before God our Saviour. And now "we beseech thee, O kind guardian, holy Archangel, if it "be meet that after all the oaths which we have sworn "with God and with thee, this great affliction should over- "take us at the end of our lives and we must cease from "thy gift and alms to thee, let thy goodness prevent us "and do thou entreat God to show great mercy unto us, "and to remove us from this vain life like all our fathers— "for behold, O our helper, thou seest what things have "befallen us for our sins' sake, and it is good for us to "die, for the death of every man is better than life without "good fruit—lest if this affliction continueth with us we "forget thy gift and thy charity which we have offered "unto God and to thee, for poverty produceth multitudes "of evils, which bring on death and make men to become "doers of what is amiss. And now, O Archangel Michael, "we have shown forth our weakness before thee, forget "us not because of our sins, but do unto us as it is written, "The angel of God encampeth round about every one "that feareth Him, and delivereth them."¹ And David saith "concerning the peoples, [p. 31] God feedeth them in their

¹ Psalm xxxiv. 7.

“hunger”,¹ and he saith also, ‘The righteous man seeketh after bread all the day, but God is merciful and giveth it to him’. And now, O our helper, thou holy Archangel Michael, thou seest all the matters of thy servants and “there is nothing more left for us to say except, ‘We are willing and ready to die’. Help us, O God our Saviour, “and we utter these words blessing God, ‘God hath given “and God hath taken away; may God’s will be done, “and may God’s name be blessed for ever. Amen”²

And these and such like words did the righteous man and his wife say from the twelfth day of Paopi, and they continued to entreat the God of Michael until the ninth hour of the eleventh day of the month Athor, the morrow of which, that is to say the twelfth day, was the great day³ of the festival of the holy Archangel Michael, just as we are gathered together one with another to celebrate his festival this day.

Now when the time for the customary monthly preparation of the holy sacrifice had arrived, that is to say the evening of the eleventh day, which is the night before the twelfth day, the truly believing man Dorotheos began to say to his pious wife, “O my sister, what canst thou do by sitting down? Knowest thou not that to-morrow is the festival? Forget not the good gift, and let not the glorious commemoration of the Archangel Michael, which is pleasant to thy heart be [p. 32] burdensome to thee. “O my sister, lest thou be deprived of the hope in God, “for it is He who showeth grace to us in everything.” And that blessed woman said, “Well dost thou agree

¹ Compare Psalm xxxiv. 9, 10. ² Job i. 21.

³ I. e., the day of the annual commemoration.

"with me, and well hast thou brought before me the "delight, and joy, and riches of our soul, which is the "glorious commemoration of the holy Archangel Michael. "Verily, O my brother, from the dawn of this day until "now, neither have floods of tears ceased to well up in "my eyes nor fire to burn within me, by reason of the "festival of our helper the holy Archangel Michael. And "now, O my brother, let us see what thou canst do, lest "our gift come to an end, and we defraud the being to "whom we have been accustomed to make it. We have "heard, moreover, how the great Apostle Paul said. "Whosoever hath begun to do a good work let him "complete it against the day of the manifestation of our "God Jesus Christ";¹ behold, we have begun to do a good "work, and let us be careful to complete it". Dorotheos saith to her, "What have we left, my sister? peradventure "it may suffice for our need." Theopisthe saith, "We have "a vessel full of bread which is fit to be set before the "brethren, and a little oil sufficient for the food and for "the anointing of the heads of the brethren, but we have "neither wheat nor flour." Dorotheos saith, "Verily, my "sister, we have these things, although we have no sheep "to slay; but the will of God be done. [p. 33] God "asketh from us nothing but what we have the might [to "give], as it is written, 'I will love Thee, O God, my "strength';² it is better that we should give a little than "that we should give nothing at all. And now let me "give utterance to that which is in my heart. Behold "each of us still has left festal apparel. I will take my "garments first, and will buy flour therewith for the

¹ Philippians i. 6. ² Psalm xviii. 1.

"preparation of our gift, which shall suffice for the gift "for the people, and for the flour offerings, and when "to-morrow cometh, I will take thy garments, and will "go and buy with them a sheep which we will slay "for this festival to-morrow, which is the great [day] of "the festival of the holy Archangel Michael. If we find "[a sheep] we will eat of him, and if we find him not we "will glorify God; and if we die it is God Who will "receive us unto Himself because we did not cease from "[making] His offering." The prudent woman saith to him, "O my brother, there are not only thy clothes and "mine, but my vail also. I would give my soul for the "sake of making a gift to God and for charity's sake". Her husband saith unto her, "The zeal which thou hast manifested towards these things is well, but keep thy "vail to cover thy head, according to the words of [our] "master Paul."¹

And after these things Dorotheos took the apparel in which he was wont to receive the Mysteries, and sold it for corn, [p. 34] and he gave the corn to the steward; then he returned to his house joyfully, and said, "Behold, "God hath provided for us in the matter of the gift." And it came to pass that when it was the morning of the twelfth day of Athôr the pious woman sought [Dorotheos], and said to him, "O my brother, arise, take my "apparel that thou mayest see if thou canst not find a "sheep that we may make ready for the brethren who "are coming to us." Now Dorotheos, wishing to try her zeal, said to her, "O my sister, if I take thy apparel "what wilt thou do when thou wishest to receive the

¹ 1 Corinthians xi. 5—13.

"Blessings on this great festival to-day? I am a man, "and I can go into every place alike without shame to "myself, but a woman may not uncover herself, especially "not in the church". And when the pious woman heard these things she wept bitterly, and said, "Woe is me, O "my beloved brother, what is that which thou hast spoken "to me this day? Are we separated this day, and have "we become twain? Am not I with thee one body? "Have I no part with thee in the offering? Wilt not "thou take from me my share on the festival of the "Archangel Michael? Nay, my brother, think not thus "within thyself that I should be uncovered, for those "who are in the church are neither male nor female in "Christ, but are even as angels, and archangels, and Che- "rubim and Seraphim, with the Saviour in their midst;" [p. 35] and saying these things she wept bitterly. When Dorotheos saw the exceeding zeal of her spirit he was moved concerning her, and he rejoiced in the strength of her belief, and said to her, "Rise up, and have a care "for the offering and the oil, which we are going to send "to the church, and let us set out the table and the little "bread thereupon, and make ready the little wheat [which "we have]. And I will go out, and perhaps God will "give us a sheep wherewith we may make ready food "for the brethren on this great festival this day."

And he rose up with great zeal and good confidence towards God and His holy Archangel Michael, and he took the garment, and went along his way, praying to the God of Michael that He would make his way prosperous. Now as he was going along the way he came upon a shepherd and he said to him, "Peace [be upon thee], my beloved;" and the shepherd said to him, "And

upon thee also." The pious man said to the shepherd, "Can I not find with you a sheep to-day? for a great man hath visited us this day." The shepherd said to him, "What price shall he be?" Dorotheos answered, "The third of a *dinâr* will be enough [for me to give]." And the shepherd said, "Give me the price of him that I may give him to thee." Then the pious man handed to him the garment of his wife, saying, "Take this into "thy care for three days, and if I do not bring thee the "third of a *dinâr* take away the garment, and thou shalt "have full power over it." The shepherd answered and said, "What can I do with this garment? [p. 36] I have "no one in my house who weareth any but woollen gar- "ments;" and the shepherd turned away from the pious man who was holding the garment in his hand. Then Dorotheos went upon his way weeping bitterly, and pon- dered in his heart, "What shall I do, or what can I say "to my wife?" And as he was walking along his road weeping, and having his eyes heavy with crying, he looked before him and saw the holy Archangel Michael coming along riding upon a white horse like a royal governor, with angels marching by his side in the form of soldiers; and Dorotheos was greatly afraid, and withdrew from the way, leaving the path for the governor and his soldiers. And when the holy Archangel Michael had come up with him, he drew bridle and stood by him, and said, "Hail, Dorotheos, good and faithful man, "whither goest thou, and whence comest thou that thou "art thus carrying this garment, and art walking along "the road by thyself?" And Dorotheos, standing at a distance from him, answered and said, "Peace also be to "thee! O my lord and master and governor, thy coming

"to us this day is well." The governor, who was Michael, said to him, "Is not Theopisthe alive?" and Dorotheos, with his head bent towards the ground by reason of the glory of the governor, replied, "Master, thy handmaid liveth." The governor saith to him, "What is this in thy hand?" [p. 37] and Dorotheos answered shamefacedly, "The garment of my wife." The governor saith to him, "What wouldst thou do with it?" Dorotheos saith to him, "A mighty man hath visited us this day, and I am not able to find for him that which befitteth his rank. By reason of the season [of dearth] which hath come upon us we have no money in our hands, and I took this garment to give in exchange for a sheep, but the shepherd would not take it, and I neither know what to do, nor what to set before the governor." The governor, who was Michael, said to him, "If I pledge myself to obtain a sheep for thee, wilt thou receive me and those who are with me into thy house this day?" Dorotheos answered and said unto him, "Yea, master, hold thou thy servant worthy that thou shouldst come under the roof of his house."

Then the governor, who was Michael, said to one of the angels who were with him in the forms of soldiers, "Go with Dorotheos to the shepherd and say to him, 'The governor who passed by thee [this day] saith to thee, Send me now a sheep of the value of the third of a *dinár*, and I pledge myself to obtain the price thereof before mid-day this day, and to send it to thee.'" And Dorotheos and the angel, who was in the form of a soldier, went to the shepherd in the name of the Archangel, and took a sheep.

Then the governor, who was Michael, looked at Do-

rotheos and said to him, "Behold, [p. 38] the sheep is ready for the great man whom thou hast received into thy house at thy bidding this day; see now if thou canst not find a fish for my own want, for I do not eat sheep's flesh." Dorotheos saith to the governor joyfully, "If God provideth it I shall buy it." The governor saith to him, "How wilt thou buy it?" Dorotheos answered, "I will leave this garment for it until I can send the price of it to the fish merchant." And the governor called to one of the soldiers who were with him, and said, "Go to the market (?) and say to those who catch fish, 'The governor who hath lately passed by you saith to you, Send me a fine, large fish, the price of which is the third of a *dinár*; and I will send the price of it to you with Dorotheos by mid-day to-day;'" and the angel, who was in the form of a soldier, went to the catchers of fish in the name of the governor and took from them a fish and brought it to the governor. The governor then said to Dorotheos, "What wilt thou do next? for thy business is now complete;" and Dorotheos said to him, "Yea, master, everything is now completed." And the governor said, "Let us go on;" and they took up everything, that is to say the sheep and the fish, and they went forward and Dorotheos walked along, thinking within himself, [p. 39] Where shall I find the money to pay for this sheep and this fish, and where shall I find the bread, and the wine, and the cushions upon which the governor may recline, and everything else which he needeth? And it came to pass, that multitudes of thoughts as to what he should do were in his heart, and he continued to pray to God and to the holy Archangel, saying, "O holy Archangel, O faithful helper, stand

"thou by me this day, for I am thy servant, and thou knowest that I have done all these things in the name of our Lord Jesus Christ." Now while Dorotheos was walking along meditating these things the Archangel knew the thoughts of his heart, but he waited in order that he might see his faithful zeal for him.

And it came to pass that when they had arrived at the house of Dorotheos Michael knocked first at the door of the dwelling, and Theopisthe, the free-woman, the wife [of Dorotheos] came out; and Michael said, "Peace [to thee], O Theopisthe, thou beloved God-loving woman, how doest thou in these days?" Theopisthe answered, "Peace be upon thee, my lord, and master, and governor! Well has God brought thee to us this day with Michael the holy Archangel. Come in, master, stand not without." And while Theopisthe the wife was saying these things, behold her husband Dorotheos came with the sheep in his hand, and the fish, and the garment, and laid them down before her. She saith to him, "O my master and brother, where didst thou find these things which thou hast brought with thee here? [p. 40] I see that the garment is still with thee." Dorotheos saith to her, "The governor pledged himself for me and gave them to me." And Theopisthe said to him, "Well hath God brought to us this day the governor and those that are with him with the holy Archangel Michael, and verily we will partake of the things for which he hath pledged himself for us;" and she spake these things joyfully. And the governor, who was Michael, said, "I will go to the Offering, for to-day is the festival of the holy Archangel Michael, and when the hour hath come make ready the place with care, and kill the sheep and the

"fish, but see that no one goeth near the fish until I have come and done with it according to my will." And they said, "According to the command of our master so shall it be;" and he went out from them, and they knew not who he was, but they thought that he was a governor of the district.

Then Dorotheos said to Theopisthe his wife, "What shall we spread upon the ground for the governor [to recline upon], and where shall I find bread meet for his honour? Let us devote ourselves to doing this day what lieth in our power for him." His wife said to him, "O my brother, God hath not forsaken us. Arise, find a man to kill the sheep, and let us make ready the things in the house;" and he did so. And his wife said to him, "Bring out a little wine that we may know if it is fit for the governor or not", [p. 41] and when he had gone and had opened the door of the cellar he found it filled with wine to the very door. And Dorotheos was afraid, and went back to his wife and asked, "Hath any one brought wine here since I went out?" She saith to him, "As God liveth, when I brought out a little wine for the Offering this day there was nothing left in the cellar except one bottle;" and Dorotheos said to her, "Let us wait until we see what is the end of the matter." And they gave themselves to bringing out a little oil for the food of the brethren, and for the anointing of their heads, and when they had gone into the place where the oil was kept they found [there] seven jars filled to the brim with fine oil, and vessels which were filled with everything which they wanted in the house, butter, and cheese, and honey, and vinegar, and every other household matter; and they were afraid to go in.

After these things, when they had gone into their bed-chamber, they found a chest filled with all kinds of fine raiment of greater beauty and richer than that which they had worn at their wedding and in the days which were past; and after these things they went into the place where the bread was made, and there they found good and excellent bread. And straightway they knew that an act of grace had been done to them, and they glorified the God of the Archangel Michael. And Dorotheos said to Theopisthe his wife, "God hath provided all things, come, let us spread them ready for the "governor, [p. 42] for the hour hath come for us to go "in to the holy offering." And when they had made all things ready, and had laid out a place upon which the governor might recline according to his rank, and had dressed the tables for the brethren according to their custom, they arranged themselves in goodly apparel, and went into the holy ministration in the church of the holy Archangel Michael; and they prayed there with great joy. And when they had come into the church they both bowed down before the place for prayer, and prayed to God giving great thanks, and they uttered blessings before the image of the holy Archangel Michael, and said, "We give thanks unto Thee, O our God Jesus "Christ, and to Thy good Father, and to the Holy Spirit "for ever, Amen. And we bless Thy holy Archangel "Michael because Thou hast not hidden Thy mercy from "us, neither hast Thou forgotten our gift; but Thou hast "sent unto us Thy loving-kindness quickly." After these things they partook of the Mysteries and received the blessing of peace. Then they came out quickly into the presence of the brethren, and they sat down, and waited

for the governor with great expectation; and there were gathered together there men and women until the whole place was filled with them. And Dorotheos and Theopisthe girded up their loins, and stood up and ministered unto them in every thing which they needed, [p. 43] and they served them with good wine and choice oil and excellent food. And it came to pass that while they were thus ministering the governor, that is to say Michael, came with his soldiers, and knocked at the door. And Dorotheos and Theopisthe went out quickly with joy, and they opened the door, and received them, saying, "Happy are we in that we are held worthy of thy coming "to us this day, O our master and governor, with thy "soldiers; verily we rejoice this day, for this day is a "great day, the festival of the holy Archangel Michael. "Come thou in, O blessed one, and may God make thee "joyful." Now when the governor had come in and found the whole place filled with women, and with small and great, he made as if he were astonished, and said to Dorotheos and Theopisthe, "O my brethren, what need have ye "of all this multitude of men and women whom I see "here? Lay not trouble upon yourselves this day by "reason of our coming to you. Have ye not considered the "affliction in which ye now are, and would it not be better "to act thus in times of abundance?" And they answered and said, "O master and governor, forgive us. We have "not laid trouble upon ourselves for thy sake, we only "render thanksgiving to our God and to His Archangel "Michael. Among those whom thou seest here to-day "there is no stranger, they all are kinsmen of ours "and are united to us in God;" and while these saints were saying these things [p. 44] the Archangel Mi-

chael rejoiced at the perfectness of their natural dispositions.

And after these things Michael and those who were with him went into the place which Dorotheos and Theopisthe had prepared for him, and when they had gone in they made the Archangel to sit down upon a seat. And he said to Dorotheos, "Bring me the fish before "thou doest anything to him." And when they had brought him he said to Dorotheos, "Sit down and open his belly;" and he did so. The governor said, "Take out his maw," and he took it out, and found that it was very large. And Dorotheos said, "What is this, master?" and Michael said, "Open it;" and when he had opened it he found a bundle inside it sealed with seals. And he marvelled at the thing and said, "What is this, master?" and the governor, who was Michael, said to him, "Large fishes "like this swallow everything which they find in the water, "but open the packet, that thou mayest see what is "inside it." Dorotheos said to him, "Master, how can I "open it? it is sealed." Then the Archangel Michael stretched out his hand and took the bundle, and he found it to be full of fine gold money; and when they had counted it they found that it amounted to three hundred *dinârs*, and among the money were three pieces each of the value of a third of a *dinâr*. And when Dorotheos had taken them he lifted up his eyes to heaven, and said, "Righteous art thou, O God, and to Thee belong "those who are upright, [p. 45] and those who put their "confidence in Thee shall never be ashamed."

Then the governor said to Dorotheos and Theopisthe his wife, "Come hither to me, O my beloved brethren, "and let me speak with you. Because ye are people of

"charity and because of the exceeding great trouble which
"ye have undertaken for the sake of my coming unto
"you this day, behold, God hath given to you this money
"under this seal, which is that of the finger of God my
"King, and which belongeth unto Him. And now in
"return for your charities and for the trouble which ye
"have endured for the race of man, and for those things
"which ye have done unto me and unto those who are
"with me this day, God hath shown a favour unto you
"this day by [the gifts of] these three hundred *dinârs*
"and these three pieces each of the value of a third of
"a *dinâr*. Take them, and give one to the shepherd,
"and one to the fisherman in exchange for the fish, and
"take this last and give it as payment for the corn to
"the man unto whom thou didst give thy garments yes-
"terday in pledge for the sake of the gift [to the church]."
And they, I mean Dorotheos and Theopisthe, threw them-
selves down upon the ground, and bowing low before
the governor, said, "What is this that thou sayest to us,
"O our lord, and master, and governor? Hast thou come
"to us thy servants that we should take aught from thee?
"Are not all men bound to minister unto the soldiers of
"the king? Art thou not set over us to do with us that
"which thou wilt? And, moreover, thou hast taken nothing
"except the grace of God and His gift. Knowest thou
"not, O our master and governor, [p. 46] what day this
"is, and that the little piece of bread which thou hast
"eaten with our kinsfolk is not ours, but that of God
"and His holy Archangel Michael, whose festival we
"celebrate this day? Nevertheless, O master and gov-
"ernor, if it be thy wish, we will take only the three
"pieces of money each of the value of a third of a *dinâr*,

"that we may give them in payment, one for the sheep, "[one for] the fish, and the third for the redemption of "the apparel which is pledged according to thy com- "mand." And the governor, who was Michael, said to them, "Verily, by the life of my God and King ye must "perforce take all, and ye must not leave one behind, if "ye fear my God and King. For if He heard that ye had "not done so He would be wroth, and I should receive "rebuke before my God and King for your sakes; and "I will persuade Him to be pleased to grant unto you "even greater gifts than these. And since ye must wish "to know the truth, it is not only these things which are "entrusted to me to give to you, but when I shall have "returned to my city I will give unto you your riches "as aforetime, and many exceeding great honours; and "now take these things which are the usury upon them."

And when Dorotheos and Theopisthe his wife heard these things they marvelled, and said unto him, "Master, "we beseech thee, mock not at thy servants, and say not "things which are beyond our nature to bear. Our master "came unto us and did we give [him] money that we "might receive usury at his hands? Verily we never saw "thee, master, [p. 47] before thou camest into our house. "and we never looked upon thy face before this day. "and yet how sayest thou that thou hast received any- "thing from our hands?" The governor answered and said, "Listen unto me, and I will show you. The time "when I [first] came into your house was when your "parents died, and ye inherited possessions and money. "From that time until this day I have come into your "house once every month, and after I have departed ye "have sent to me, yea, ye have sent large gifts to my

"city unto my God and King, and your names have been
"written upon them all until the time when ye shall come
"into the presence of my God and King, that He may
"give them to you two-fold." And Dorotheos and his
wife Theopisthe answered and said, "We entreat thee.
"O our master and governor, to show us this favour
"only to tell us what thy name is, that we may never
"be slack by reason of these things which thou hast
"spoken unto us." Then the governor, who was Michael,
answered and said unto them, "Since ye wish to hear I
"will show you my name and the name of my city. I
"am Michael, the governor of the denizens of heaven
"and of the peoples of the earth. I am Michael, the
"chief captain of the powers of heaven. I am Michael,
"the ruler of the worlds of light. I am Michael, [p. 48]
"who decide all battles before the king. I am Michael,
"the glory of all beings in heaven and in earth. I am Mi-
"chael, the mighty one, by whom all the mercy of God hath
"taken place. I am Michael, the steward of the kingdom
"of heaven. I am Michael, the Archangel, who stand
"by the hands of God. I am Michael, who bring in
"the gifts and offerings of men to God my King. I am
"Michael, who walk with those men whose trust is in
"God. I am Michael the Archangel, who minister unto
"all mankind in uprightness, and I have ministered unto
"you from your youth up until this hour, and I will
"never cease to minister unto you until I have brought
"you to Christ my eternal King. Inasmuch as ye have
"ministered unto me and unto my God with fulness of
"strength I will never forget your gifts, and I will never
"put your offerings and charities which ye have done
"to God in my name behind me. Did not I stand in

"your midst yesterday and hear what ye said to each
"other in respect of your wonted gifts at the festival?
"Was not I with you when ye wept, and besought me,
"saying, "Entreat God to take us out of this world
"since the hope of thy charity is taken away from us?"
"[p. 49] Did not I see you when ye brought forth your
"garments in which ye were accustomed to receive the
"Blessings, and wished to sell them for the sake of the
"sacrifice? I say unto you that I was present at all these
"times, and will be with you, and I will never forget
"any of the things which ye have done from your youth
"up until this present, and I will show forth them all for
"you before God, Who is my King; and verily your
"offerings have been received like those of Abel, and
"Noah, and Abraham, because ye gave them in upright-
"ness of heart. Blessed are ye, and good shall come
"unto you, and as are your names, so shall your blessing
"be; for the interpretation of Dorotheos is 'sacrifice of
"God', and the interpretation of Theopisthe is 'charity
"of God'."

"I am the Archangel Michael who stand by the hands
"of God, and ye have gotten for yourselves one to pray
"for you. I am Michael who receive your prayers, and
"supplications, and charities, and bring them up to God.
"And likewise it was I who went to Cornelius¹ and
"showed him the way of the life by baptism, which he
"received at the hands of Peter the chief of the Apostles.
"Fear ye not, for I will not depart from you, and I will
"be near unto you when my God draweth nigh unto you,
"because of your great charity towards me, [p. 50] as it

1 See Acts x. 30.

"is written, 'Draw nigh to God, and He will draw nigh unto you.'"¹

"And now, O Dorotheos and Theopisthe, be strong, "and take these things from my hands, for I have already "told you that it is the increase (*or usury*), and that the "crown(?) is in the heavenly Jerusalem, the city of the "King of all the beings of heaven and earth. And I "have already given thanks unto you before God in return "for your gifts and charities". And when he had said these things unto them, he gave them the money with the [salutation of] peace, and went up to heaven with his angels; and Dorotheos and Theopisthe looked after him with fear until he had gone into heaven in the peace of God; Amen.

And Dorotheos and Theopisthe his wife did as the holy Archangel Michael commanded them, and they finished the festival with joy, and they ate and glorified God; and they ceased not from the works of charity which they were wont to do in the name of Michael until they ended their life.

And now, O my beloved, will not ye profit a little by what ye have just heard? Is not this narrative sufficient to persuade your minds? Be ye not prevented from bringing [your offerings] to God in the name of Michael, for are ye not now certain that it is Michael the Archangel who will receive whatsoever ye give to God, [p. 51] and that he will make it manifest before Him on your behalf, and also that whatsoever ye give in the name of the God of Michael, He will give a two-fold increase to you through him, as He did to these

¹ St. James iv. 8.

holy men? Ye have already heard, O my beloved, of the great gifts to God which these holy people, Dorotheos and Theopisthe, whose minds were right with Him, set apart for Him, and how God extended His love towards them, and how He sent to them the Archangel Michael, who provided great and boundless riches, and a ladder to the kingdom of heaven for them. And I, O beloved brethren, know of a truth that whatsoever ye give in the name of the holy Archangel Michael ye shall receive two-fold in this world, even before ye attain unto heaven.

And now, O men filled with virtue, restrain not yourselves, and set not a limit upon your power [of giving], for ye know that it is not for what ye have given, or for what ye will give, that the Archangel Michael will minister unto you with joy, and whether it be little or much he will receive it from you as [the gift of] your zeal. God seeketh from you nothing which is beyond your power, He only looketh for an offering of goodwill; listen, and I will show you. When the Saviour was with us upon earth [p. 52] men were wont to bring their rich gifts, and to cast them into the treasury [of the temple], but God did not justify them greatly. But when the widow woman searched in her house and found only two mites, she brought them with uprightness of heart, and cast them into the treasury; and He gave her a blessing, and praised her, saying, "Everything which she hath she 'hath given; she hath given all her life'.¹ And do thou likewise, O my beloved, be zealous to give gifts unto God in the name of the Archangel Michael, and he himself will give unto thee a multitude of good things, and will

¹ St. Mark xii. 42; St. Luke xxi. 2.

minister unto thee by them. If thou givest a gift in the name of the Archangel Michael, God will give to thee of that gift, and Michael will ascribe honour unto thee; and if thou givest a gift in the name of the God of Michael, it is God Who will help thee in His mercy in His never-ending kingdom in heaven. If thou shalt receive a stranger in the name of the God of Michael, God will receive thee in the courts of peace. If thou givest drink to the thirsty in the name of the God of Michael, God will give thee to drink of the good things of His kingdom. If thou clothest a naked person in the name of the God of Michael, God will clothe thee in a robe of glory in the heavens. If thou givest a cup of wine to anyone in the name of the God of Michael, [p. 53] God will give thee to drink of the wine of the true, rich vine; and if thou hast not wine, give a cup of cold water only, according to the words of God in the Gospel which say, "Whosoever shall give you a cup of cold water in My name "(and ye are Christ's) shall not lose his reward,"¹ and God will give thee to drink of the fountain of life which cometh forth from His holy throne. If thou visitest a sick person in the name of the God of Michael, God will send His angel to visit thee in thy great sickness, which is the day of thy death. If thou goest to those who are in prison, and comfortest them on the festival of the Archangel Michael, God will send Michael to deliver thee from the prison of Amenti,² and God shall say unto thee, "I "was in prison and thou camest unto Me."³ If thou buildest a church in the name of the God of Michael, God will

¹ St. Matthew x. 42. ² *I. e.*, the Egyptian

³ St. Matthew xxv. 36.



bless thee with a house, not built with hands, in heaven. And if thou seest anyone feeble with bodily infirmity, and ministerest unto them with medicines, the God of Michael shall heal thee of the sickness of Amenti, for it is written. "Be merciful that mercy may be shown unto you;"¹ and again, "Blessed are the merciful, for mercy shall be shown unto them;"² and again, "Charity shall make a man to be praised in judgment;" and again, [p. 54] "Charity shall cover the multitude of sins."³

O beloved brethren, it is meet for us to strive to show mercy by means of gifts to God, and charity in the name of the God of Michael, for we know that it is meet and right so to do; and God is nigh at all times, and He giveth to each one according to his works. And let us stretch out our hands in charity at all times, O my beloved, for charity is of God, and charity is mercy. He showed mercy unto our father Adam, and unto our mother Eve, and He accepted their repentance, and forgave them their transgressions through the prayers of Michael. He shewed love towards the righteous man Abel, and accepted his sacrifice through the prayers of Michael. He shewed mercy unto Enoch, and removed him from this life without letting him see death, through the prayers of Michael. He shewed mercy unto Noah, and made him an ark, and delivered him and all his house through the prayers of Michael. He shewed mercy unto Abraham our father, according to His covenant with him, and He gave him Isaac through the prayers of Michael. He shewed mercy unto Isaac at first when he was about to be sacrificed, and gave a ram

¹ Prov. xiii. 21, 22; Zech. vii. 9; St. Luke vi. 36, 37.

² St. Matthew v. 7. ³ St. Peter iv. 8.

in his stead [,through the prayers of Michael]. He shewed mercy unto Jacob, and gave him grace in the sight of his brother Esau, through the prayers of Michael. And God shewed mercy unto Joseph, [p. 55] and delivered him out of the hands of his brethren, and from the Egyptian woman, through the prayers of Michael. And God shewed mercy unto Moses, the greatest of the prophets, and filled him with grace more than any other man, through the prayers of Michael. He shewed mercy unto Joshua the son of Nun, and made the sun stand more than a whole day until he had overthrown his foes, through the prayers of Michael. He shewed mercy unto David the king, and He chose him out from among his brethren, and anointed him king over His people, through the prayers of Michael. He shewed mercy unto Solomon, and commanded him to build the temple of God, through the prayers of Michael. He shewed mercy unto the righteous king Hezekiah, and He added fifteen years of grace to his days, through the prayers of Michael. He hath shewed mercy unto the whole race of Adam, and our God hath wrought exceeding grace with them, for He bowed the heavens, and came down upon earth, and took flesh in the holy Virgin, and gave His own soul as a redemption for us, to deliver us from Amenti, through the prayers of Michael. And God shewed mercy unto our fathers the Apostles, and chose them out from the whole world, and He gave them power to turn all men to the knowledge of the truth through the prayers of Michael.

[p. 56] And now, my beloved, behold we know that God's whole will existeth in mercy and love, and that the holy Archangel Michael is a comforter and ambassador for us with God. Let us then ourselves follow and seek

after mercy and love, for it is written, "Mercy exalteth, and love maketh upright;" and our Master, and God, and Saviour, Jesus Christ the merciful One, cried out, saying, "Be merciful, that mercy may be shown to you":—that is to say, give to God that gifts may be given to you—and again, "With what measure ye mete, it shall be measured unto you."¹ Let us then mete with good measure to-day, on the festival of the holy Archangel Michael, that he may mete to us good measure in the kingdom of heaven; and let us keep a spiritual festival this day in the name of the Archangel Michael, that we may keep with him and with God the festival which endureth for ever in heaven. Let us put away from us all injustice on the festival of the holy Archangel Michael, that we may array ourselves in the apparel of light, and let us glorify God, and His holy Archangel Michael on this day of his holy festival, that he may glorify us with great and perfect beauty. And let us draw nigh to the Archangel Michael in his holy festival, [p. 57] having our bodies cleansed with holy water and made beautiful with glorious apparel, and our hands full of incense, saying, "O ruler of the heavens, O Archangel, pray to God that He may mercifully grant us bread of sufficiency, and clothing, and entreat Him on our behalf to forgive us. O holy Archangel Michael, pray to God for us, that He may mercifully grant us to be at peace with each other, for thou art our peace. Thou knowest, O our champion, that we are earth, and dust, and ashes, but God is merciful to forgive us; we have sinned, and to thee it belongeth to pray to God to forgive us. O Michael the holy Archangel."

¹ Compare St. Luke vi. 36, 37. - St. Matthew vii. 2.

"We have sinned, and thou must pray to God our King
"for us. We know of a truth, O Archangel Michael, that
"thou art the wall of the loving-kindness of God, the
"merciful One, and that thou art an ambassador for us be-
"fore God, the Father of blessed compassion in everything
"for us, that He may forgive us all the sins which we have
"wrought, wittingly and unwittingly, wilfully and against
"our will, and that He may grant unto us a way to leave
"them behind us and to press forward, and that He may
"establish us spotless before Himself. It is thou, O holy
"Archangel Michael, the general of the hosts of heaven,
"[p. 58] who dost take care for us, and who dost glorify
"every one who keepeth the festival in thy holy name in
"every place."

O my beloved, verily I have put my hand to a great
undertaking, one which is beyond my power, and I have
sought a great and wide sea which I am not able to pass
over; but I said at the beginning of this encomium that
my ship was small, that my merchandise was without
value, that I knew not the craft of the sailor, and that
the great deep—which is the deep of this encomium in
which I ascribe honour to the holy and mighty Arch-
angel—was very difficult to pass over. And I beseech
you, my brethren, to help me to save myself from this great
and boundless abyss, that I may come to land again in
safety, for I have begun to speak to you concerning the glory
and honour which belong to, and are meet for the Arch-
angel Michael, whose festival we celebrate this day. But
my tongue is a tongue of flesh, and my flesh is the flesh
of weakness, and I have not power to describe the measure
of his glory, nor the greatness of his rank. Thou art,
O holy Archangel Michael, with God, the joy of my heart,

the ornament of my tongue, the speech of my mouth, and the director of my heart towards God. What mouth, or what tongue, or what heart filled with power is able to describe the measure of thy worth, [p. 59] or to arrive at the knowledge of the measure of the majesty and glory with which God hath endowed thee? All these things which I have said, O ruler of the kingdom of heaven, are meet for the glory of thy majesty, but forgive me, O my lord Michael, for I am a sinner, and my works are feeble. I beseech thee, O Michael my helper, to accept this my little sacrifice which I have brought in to give to thee at this holy festival, and restrain not thyself from hearkening unto thy servant because my gift is miserable; but accept my zeal, even as thou didst accept the two mites, for I know that thou art merciful and gracious, and therefore I seek thee, for I have no other ambassador with God but thee, O Archangel Michael. And if thou wilt do good unto me, and wilt receive my little offering, even though it be poor, I will be watchful henceforth to ascribe honour to thee with my sinful mouth, and halting tongue, and heart, all the days of my life. And moreover, I verily believe that if I forget thy name and do not keep it always in remembrance in my heart all the days of my life, O Archangel, that I shall bear no fruit, and be without reward from God; for it is the remembrance of thy holy name, [p. 60] O great and holy Archangel, which delivereth me in my lying down and rising up. O holy Archangel Michael, through whom the whole race of Adam hath found freedom of speech before God, it is thou who comest and makest mention of us before Him, that He may show mercy upon us; be thou with us on this day of thy great

festival wherein thou art an ambassador before God for us; that He may accept our zeal which we show in thy holy commemoration, O Michael our holy Archangel, that He may direct all our paths so that we may walk always before Him in the will of God; that He may deliver us from all the snares which the enemy of all truth and the evil liar spreadeth for us; and that He may stablish us to Himself in the kingdom and priesthood to be a holy family and a living people by the prayers which the Lady of us all, the bearer of God the Word, maketh for us—for verily the holy Mary, who was Virgin at all times, is our ambassadress before the holy and mighty Archangel Michael, whose festival we celebrate this day, and who prayeth to God always for us—and by the prayers of the whole company of our incorporeal associates; and by the prayers of Saint John the Baptist, the forerunner and holy martyr [of Christ], than whom among those born of women none greater hath arisen; [p. 61] and by the prayers of the Patriarchs, and Prophets, and the chief Apostles who follow the true Bridegroom, our Life, our Lord Jesus Christ; by the prayers of the three holy children Shadrach, Meshach, and Abednego; by the prayers of Saint Stephen, and of the whole company of the holy martyrs, and of the holy men who bore the cross, who stand before the royal throne of God the Word, and entreat Him day and night to have mercy upon His people. He is our Lord and our God, Jesus Christ, to Whom be all glory, and honour, and adoration, and reverence, which are meet for the Father with Him, and the Holy and vivifying and consubstantial Spirit with Him, now and always, and for ever and ever, Amen.

[P. 63] [Here beginneth] the discourse of Abba Severus, the holy patriarch and Archbishop of Antioch, in which he shewed forth the compassion of God, and spake concerning the presence of the holy Archangel Michael, and of his love towards man, and how he delivereth men from the snares of the Devil. In it he also spake briefly concerning the holy Lord's Day—now in that year the festival of the holy Archangel Michael happened to fall upon the holy Lord's Day—and he spake, moreover, concerning Matthew the merchant, and his wife, and his son, and of how they believed in God through the prayers of the holy Archangel Michael. This discourse was pronounced on the twelfth day of the month Athôr, at the gathering together of the multitude to celebrate the festival of the holy Archangel Michael at his shrine, in the peace of God. Amen.

I hear David, the holy Psalmist, inviting us to assemble together on this festival to-day, [p. 64] and crying out, and saying, “The angel of God encampeth round about “all those who fear Him, and delivereth them.”¹ My beloved, the festival this day is two-fold: it is the festival of the holy Archangel Michael, and the festival of

¹ Psalm xxxiv. 7.

the holy Lord's Day, [the day of] the resurrection of our Saviour. Behold I see that a great calm hath come, and that there is not a breath of wind to disturb us, and that ye all are ready to receive the words of instruction; so then, whether it be I who speak, or ye who listen, let there be wholly fulfilled in us the words, "And some brought forth an hundredfold, some sixty, and some thirty."¹ And moreover, ye know that the Giver of the true reward, our Lord Jesus Christ, the Son of the Living God, is not far from us, for He saith with His lifegiving and truthful mouth, "Where two or three are gathered together in My name, there am I in the midst;"² and since our God is with us let us accept the words of David, the Prophet and Psalmist, which say, "Be still, and know that I am God. I am exalted over the heathen, I am exalted over the whole earth."³ Ye know also, O my beloved, that to-day is the festival of our salvation, the holy Lord's Day, in which, first of all, it is meet that we should hymn, and bless, and glorify God—to Whom all honour is due always, [p. 65] and for ever and ever, Amen—and afterwards, that we should direct our discourse to the honour of Michael, the mighty and holy Archangel. Hear ye also Him in the holy Gospel according to Matthew: "The Archangel of God said to the women, 'Fear ye not, for I know that ye seek Jesus Who was crucified. He is not here; for He is risen, as He said to His disciples.'⁴ And Saint Matthew saith, "He was like lightning, and his clothing was white like snow,"⁵

¹ St. Matthew xiii. 8.

² St. Matthew xviii. 20.

³ Ps. xlvi. 10.

⁴ St. Matthew xxviii. 5.

St. Matthew xxviii. 3.

that was the holy Archangel Michael, the ruler of the hosts of heaven. Let us then keep the feast this day, my beloved, for God is in our midst, and the whole company of the angels keep the festival of the holy Archangel with us, for it is Michael who entreateth God always to forgive the whole race of man their sins. With which of all the saints was not the Archangel present to deliver him out of all his afflictions? and to which of all the martyrs did not the Archangel Michael give strength by God's command until he received his crown? And now, my beloved, if ye wish to know whether the Archangel Michael be present with those who walk after God with all their hearts, or whether he prayeth unto God that he may be their helper, listen, and I will show you this great miracle which took place through the power of God and through the prayers of the holy Archangel Michael, [p. 66] which is related by men worthy of belief.

There was once a merchant whose name at first was Ketsôn, and he sprang from the country of Entikê, and he was very rich and he had there much business; but he knew not God, for he was a pagan and worshipped the sun, and he lived in his heathenism, and God wished to deliver him. And it came to pass on a time that he loaded a ship with his wares, and departed to a city in the country of Philippi (?) called Kalônia, in which they worshipped God alone, and he entered therein on the first day of the month Athôr, and stayed there and sold his wares. And when the eleventh day of the month Athôr had come, at the time of noon on that day he passed by the shrine of the Archangel Michael, and saw [men] crowning it with lanterns and draping it with cloth, and he marvelled greatly, and sat down there according

to the dispensation of God to see what would be the end of the matter. And when the evening was come he saw that all the multitude was gathered together there, and they lit the lamps and sang sweet hymns of praise; and the man marvelled, and because of his exceedingly great astonishment he slept by the door of the shrine. [p. 67] And during the night the clergy and the law-loving gathered together and performed the service, and the man marvelled greatly at what he heard. And when the morning had come he set out to go unto two Christians who dwelt in that city, and he asked them, saying, "My brethren, what hath happened, and what is [the meaning of] the crowd which is in this city to-day?" And the men said to him, "To-day is the twelfth day of 'Athôr on which we celebrate the festival of the holy Archangel Michael, for it is he who prayeth for us to 'God that He will forgive us our sins, and will deliver "us from all evil." And the merchant said to them, "Where is he? for I myself would speak with him and "ask him to deliver me from all evil." And they answered and said to him, "Thou wilt not be able to see him until "thou art perfect, but if thou wilt become a Christian "thou canst ask not only him who is the servant, but "thou shalt also see his God, and become a participator "in his glory, and He will deliver thee from all evil." The merchant saith to them, "My brethren, I beseech "you to bring me with you to-morrow that I may become "a Christian, and I will give each of you a basket of "money, for my heart inclineth greatly to the object of "your worship." And the men said to him, "Thou canst "not become like unto ourselves until our Father the "Bishop hath prayed over thee, [p. 68] and hath sancti-

"fied thee and baptized thee in the name of the Father, and "the Son, and the Holy Ghost; then wilt thou have become "a Christian. But wait until our Father the Bishop hath "a convenient season, and then we will take thee to him, "and he will make thee like unto ourselves;" and he did as they spake to him, and he waited that day.

And on the morrow he came to them and said, "My "good brethren, take me with you, that the God of Whom "ye spake may give you your reward;" and the two believing men took him to the Bishop and shewed him everything which had taken place. And the Bishop said to the merchant, "From what country comest thou?" and the merchant said, "I am from the country of Entikê." And the Bishop said to him, "Art thou persuaded to "become a Christian?" and the merchant said, "Yea, of "a certainty, O my Father, for by what I have seen and "heard in this city it seemeth good to me to become a "Christian." And the Bishop said to him, "What god "dost thou worship?" and the merchant said, "I worship "the Sun". And the Bishop said to him, "When the sun "hath set and hath gone down into the earth, if a "necessity arise where canst thou find him to help thee?" The merchant said to him, "My Father, be graciously "pleased to help me, and baptize me, and I entreat thee "to make me a Christian like all the men of this city." [p. 69] And the Bishop said to him, "Hast thou a wife "or children?" and the merchant said to him, "My wife "and my children are at home in my city." And the Bishop said to him, "If it be so, we will not invoke "God's blessing upon thee, lest the minds of thy wife and "children be not in accordance with thine, and there "arise a stumblingblock between you and between us,

"and it happen that either she is separated from thee, "or she causeth thee to apostatize from the service of "God and from the baptism which thou wilt have received "—for the first transgression took place through a wo- "man—but if her heart be in accordance with thine, come, "and I will make thee a Christian." When the merchant heard these things he rejoiced greatly, and having been blessed by the hand of the Bishop, he came forth and made ready to depart to his city.

And when the Devil, the hater of all good, knew that the man had given his heart to God he was envious of him, and it came to pass that when Ketsôn had come upon the sea, he raised up a mighty storm, and he made the waves to rise up round about the ship, so that all those who were therein were well nigh drowned. Then the merchant cried out, saying, "O my Lord Jesus Christ, "help me in this great need, and I will believe in the "great glory which I have seen in the shrine of the holy "Archangel Michael, and henceforth, until the day of our "death, [p. 70] I and all my house will be Christians." And straightway at that moment a voice came to him, saying, "Be not afraid, for no evil shall betide thee;" and immediately the crests of the waves bowed down and sank to rest, and the ship righted herself and sailed along smoothly, and by the command of God the merchant arrived in his own city, and no evil happened to him.

And when he had gone into his house he rejoiced with exceeding great joy, and he told his household of the marvellous thing which had happened to him in the ship, and of all that had befallen him in the city of Ka-lónia. And he spake to them, saying, "Verily, the sun "which we worship is not a god, but he is the servant

"of the great God of heaven, Jesus Christ, the Son of "the living God, Who He is, and it is He who is the "God of the universe, and it is through Him that all "things exist;" and he told them also concerning the honour of the holy Archangel Michael, his mighty son, and they marvelled greatly. Then the man turned to his wife, and said to her, "If thou wilt be obedient unto "me, arise, come with me, and let us become Christians, "and let us make ourselves servants of Christ, and let "us not halt between two opinions. If, however, thou wilt "not be persuaded I will not force thee. Behold I have "eight thousand *mithkâls* remaining to me, and of these "I will give thee one thousand, and thou shalt abide in "thine own worship; but as for me, I will go and receive "remission for my sins." [p. 71] And his wife said to him gladly, "Verily, my master and brother, whatsoever way "thou goest, that will I travel with thee, and whatsoever "death thou shalt die, that will I myself die;" so they made everything ready, and they embarked and came to the city of Kalônia, and the man marvelled how God had helped them. And they went to the two men whom [Ketsôn had] first [seen], and they saluted them, and made known to them that they had come to be made Christians, and they took them to the Bishop, and shewed him, saying, "This is the man who came recently to be made a "Christian, and behold, he hath now come with his wife "and child to become Christians." And the Bishop rejoiced with an exceeding great joy at the conversion of their souls, and when they had been brought in to him he said, "Do ye in very truth wish to become Christians?" And the merchant answered humbly, "Yea, by God's will, and "by thy holy prayers, O Father." Then the Bishop caused

them to make ready a Jordan in the shrine of the holy Archangel Michael, and he instructed the man, and his wife, and his four sons, and their servants, and he baptized them in the name of the Father, and the Son, and the Holy Ghost. Now the name of the merchant was at first Ketsôn, but the Bishop changed it, and called his name Matthew, [p. 72] and his wife he called Irene; and he called the first of the four sons John, the second, Stephen, the third, Joseph, and the fourth, Daniel. And he made ready the Communion and gave to them of the holy Mysteries, the Body and Blood of our Lord Jesus Christ. And after their baptism they tarried a month with the Bishop, and he instructed them in the things of their upright faith. And Matthew the merchant, by reason of the exceeding great joy which had come to him, gave six hundred *mithkâls* to the shrine of the Archangel as a thanksgiving offering for his salvation. And they received blessing at the hands of the Bishop before returning to their own country, and they bade farewell to the chief men of the city and to the law-loving men with great joy, and by the will of God they returned to their country, being guided and directed by the holy Archangel Michael.

And when they had gone into their house they made a great feast for their people, and they distributed great charity to the needy, and widows, and orphans, and their village marvelled at them, and their name was in the mouth of every one; and they made their country to shine by their good deeds.

And it came to pass after these things, when two months had passed by, that the excellent man Matthew went to his rest; he had come [to work in the vineyard]

at the eleventh hour, [p. 73] but through the prayers of the holy Archangel Michael he received the wages of the whole day. And his little sons and their mother ceased not from the good things which they were wont to do in abundance while their father was alive. Now the Devil and his fiends could not bear to see the good deeds which these holy people were doing, and he stirred up the people of their city against them, and he made them to hate them with a great hatred, and at length they rose up against them and seized their possessions by violence, and the things which were in their store-house. Then John said to his mother and brethren, "Behold, ye see how much they have afflicted us since 'our father died, arise now and let us leave this place, 'and go to the royal city, and live there; for it is written 'in the holy Gospel, 'If they persecute you in one city, 'flee to another.'¹ And behold they have persecuted 'and afflicted us here; but God's will be done.'" So they arose secretly, and took what things remained unto them, and they went into the royal city, and lived there, saying, "May the God of the Archangel Michael be our helper;" and they multiplied the charities which they were wont to do of old.

And again the Devil could not bear it, but was disturbed when he saw these pious people giving their charities in faith—now he knew not that the holy Archangel Michael would put him to shame—and at length he roared like a lion. [p. 74] And it came to pass that when a few days had gone by, the watchmen of the city went in and robbed the house of one of the chief

¹ St. Matthew x. 23.

nobles of the city, and they carried off much booty; and the nobleman told the governor who was over the city, and he made an enquiry into the matter by the hand of the controller of the city, who straightway laid hold of the watchmen and compelled them to find for him the nobleman's property. And while they were disturbed concerning this matter, behold the Devil took the form of a man, and went about throughout the city, and cried out, saying, "I know who stole the property of Sylôn the nobleman, for I saw these four strange young men, who came here a few days ago, go into the house, and plunder it, and we know of a truth that this hath been their business from the time when they lived in their country." And when the men of the city heard these things they told the governor, and straightway they dragged them along by the hair of their head by the governor's command, and brought them in before him. Now they dragged them along without mercy, and their mother followed after them weeping, and she comforted them, saying, "Fear ye not, my children, for God, in Whom we believe, and His holy Archangel Michael are able to deliver you from all evil, [p. 75] and from those who speak falsely against you for His sake." And as she spake these things a voice came to them out of heaven, saying, "Fear ye not, for I will not allow any evil to betide you: I am Michael, and I will watch over you to guard you from all evil."

And it came to pass that while they were standing before the governor who was questioning them, the Archangel [Michael] came and stood a little way off in the form of a patrician of the empire; and when the governor saw him he rose and stood up and besought him, saying,

"Prithee come, sit down, and listen to this dispute." And when he had sat down the governor made them bring the four young men before him, and he said to them, "Be quick and give back to the nobleman the stolen things before I inflict punishment upon you." And they answered and said, "As the Lord God of the Christians liveth, and by the glory of His holy Archangel Michael we have never taken part in this matter." And the Archangel Michael said to the governor, "I am sure that the truth will be manifest by these means. Let them take the youngest brother of these men, and carry him into the house of the chief watchman, whose heart is inflamed against these men, and let him cry out, saying, "In the name of my Lord Jesus Christ, let the stolen things which belong to Sylón the nobleman, [p. 76] on account of which they have accused us, appear;" and straightway the truth will be made manifest." And straightway the governor commanded them to take the little child into the house of the chief watchman, as the Archangel Michael had said, and he cried out, saying, "In the name of my Lord Jesus Christ and of the holy Archangel Michael, let the things stolen from Sylón the nobleman appear." And straightway a voice came, and everyone heard it, saying, "Go down into the cellar, and ye will find everything; these young men are innocent of the offence;" and they went down straightway into the cellar, and found all the stolen things. And when they told the governor what had happened he marvelled greatly, and when he turned round to tell him that had taken the form of a patrician, that is to say Michael, what had happened, he did not know where he had gone; and he marvelled greatly. And he set the

young men free, and they went to their house glorifying God and His holy Archangel Michael; and these pious people did not cease from doing the good deeds which they were wont to do unto everyone, and everyone marvelled at their good life.

And it came to pass some time after these things had happened that a certain man accused two men before the governor of not having paid the debt awarded by a former judgment, and the governor gave the two men over to certain soldiers that they might compel them each to pay one hundred *mithkâls*, [p. 77] but they had not the wherewithal to pay. And it happened opportunely that the good man John met them, and when he saw the soldiers mercilessly driving them along with blows, he said to the soldiers, "For what reason do ye 'beat these men?'" And the soldiers said, "We have 'seized them because each [oweth] one hundred *mithkâls*.'" And John said to them, "Will they be set free if the two 'hundred *mithkâls* be paid?" and the soldiers answered, "Yea, but if they pay not the money they will be slain." Then John entreated the soldiers, saying, "Wait a little, 'and I will come back to you;" and he went into his house and brought out two hundred *mithkâls*, and he gave them to the soldiers, and they set the two men free, and he also gave unto each of the four soldiers, who had been set over the two men, a *mithkâl*.

And again the Devil, the enemy of all truth, could not bear [to see this], and was filled with envy against the pious brethren because of their good works, and he stirred up a great and exceedingly hard and severe trial, which was this. And it came to pass after these things that a certain man in the city had invited some friends

and neighbours into his house—now it was eventide—and this man lived nigh unto the house of the pious brethren; and when they had eaten and drunk, a certain man rose up to go to his house. And as he was walking across the open ground of the city, a scorpion stung him, and he fell down and died immediately, and no man knew what had happened to him. [p. 78] And when the watchmen of the city were going about on their rounds together, they found the dead man, and they brought him into the light, and although they examined the body they knew not what had happened to him; and they made him ready for burial and when it was morning they carried him to the sepulchre.

And the Devil, taking upon himself the form of a man, cried out to the whole city, saying, "This wicked "murder of the man who is dead—the cause of his "death and his murderer being known unto no man—"cannot have been committed by any one except those "four strange young men, and I am [ready] to bear "witness to this fact." And these words spread throughout the whole city, and the general went and told the governor Kesanthos, who straightway commanded and they brought the four young men [before him] with their hands tied behind them, and chains round their necks. And as they were bringing them before the governor, a voice came to them, saying, "Fear ye not, for behold "the time of tribulation passeth by, and peace shall come "unto you from God;" and they set them before the governor as condemned criminals. And behold straightway the holy Archangel Michael took the form of a great general of the Greek Emperor, and when Kesanthos saw him, he rose up and stood upon his feet before him;

and when he had come up to him they sat down together. And when the Archangel Michael saw the young men standing there, [p. 79] he said to Kesanthos the governor, "What is the business of these young men?" and the governor told him what had happened. And Michael said to him, "It is not known then, who slew the man?" and the governor said to him, "They have brought these young men in to me, saying that they slew him." And Michael said to him, "It seemeth to me that if the matter be thus, and that a man hath died, we cannot know who hath slain him until we bring the dead man here in our midst, and we ask him, and he tell us and shew us who hath slain him; so then if thou wishest to know the truth let them bring the dead man himself here, and we will question him, and he will speak to us, and shew us who hath slain him." And straightway the governor commanded, and they brought the dead man into the midst [of them]. And the Archangel Michael said unto Daniel, the youngest brother of the pious men, "Go, say to the dead man, In the name of my Lord Jesus Christ, the God of heaven and earth, show us what did happen unto thee;" and the child did so. Then God, Who loveth mankind, and Who wisheth to make His holy name glorious in all places, so that men may believe in Him, made the soul of the man to return to his body, and he came to life for the salvation of the governor and of the whole multitude of the people of that country. And the man cried out, saying, "Woe unto thee, O Kesanthos the governor, for thou hast been bold to sit down with the holy Archangel Michael, [p. 80] the general-in-chief of the powers of heaven; and, moreover, these men who have been accused are innocent

"of the offence, and are just men, for it is not they who "have slain me, but the scorpion which bit me, and caused "me to die. And it is by reason of the excellence of "these men that hath happened unto thee the great "blessing that thou hast been deemed worthy to see the "holy Archangel Michael. And behold, the marvellous "things of God which thou hast seen set thou in thy "heart, and forsake these pleasures, and these dead idols "in which there is no profit, that God may forgive you "the offences of your previous life. And as for me, a "great act of grace hath been shewn unto me, for through "these just men I have seen the Archangel Michael." And straightway the Archangel Michael went up into heaven with great glory, and the governor and all the multitude saw him go up into heaven, taking up with him the soul of the dead man; and the governor and all they who were with him were in exceeding great fear.

And after a long time the heart of the governor became quiet after the fearful, and mighty, and marvellous thing which he had seen, and he rose up and kissed John, saying, [p. 81] "Blessed be the hour in which ye "came into this city. We beseech you to show us your "God in Whom ye believe, and we ourselves will believe "in Him for our salvation." And John said to them, "We believe in the Lord Jesus Christ, the Son of the "living God;" and the governor and all the multitude cried out, saying, "Verily, Jesus Christ is the living God, "and there is no other God besides Him." And John said to the governor, "Arise, and write to Constantine, "the Emperor of the Greeks, and tell him of everything "[that hath happened]; and entreat him to send to us "one of the Bishops of your country that he may instruct

"you in the name of the Father, and of the Son, and of
"the Holy Ghost." And Kesanthos the governor wrote
to the Emperor Constantine, saying, "Kesanthos, whom
"men call governor, dareth to write to the mighty Ruler
"and Emperor, Constantine, the servant of Jesus Christ,
"sending greeting. A mighty act of grace hath come
"to us from the good God, Who hath had us in re-
"membrance, and He hath brought us from the service of
"polluted idols, and hath turned us to Himself by His
"great and exceeding goodness through the prayers of
"the holy Archangel Michael, and we have been ac-
"counted worthy to see him with our eyes, and he made
"a dead man to speak with us mouth to mouth, after
"he was dead, and afterwards he went up to heaven
"with great glory, and we all saw him. And further-
"more, [p. 82] we entreat thy majesty to send unto us
"one of the Bishops who are with thee, that he may
"enlighten us in the right faith, and that he may shew
"us the way wherein we should travel unto God, and
"that he may give unto us the holy sign of the Cross.
"And if thou wilt do this for us, thou wilt receive a great
"crown from Christ by reason of this thing; may the
"God-loving Emperor be strong through the strength of
"Christ the King of the Universe."

And the Emperor Constantine received the letter with great readiness, and he read it and marvelled greatly at what had happened, and he glorified God. And he wrote to Saint John, the Archbishop of Ephesus, with great solicitude, saying, "First of all I kiss thy holy hands
"which hold the flesh of the Son of God in truth. Great
"joy hath come unto us from God, and behold, we send
"unto thee to tell thee also thereof, for we know that

"thou wilt rejoice exceedingly. I desire that thou wilt under-
"take a small toil—now thou art prompt [to labour] with
"all thy heart, for thou knowest that thy labour shall not
"be in vain—and that thou wilt do it for the sake of
"Christ Who hath suffered for the race of man. Trouble
"thou thyself and go unto the city of Entias, and heal
"those who are sick therein in the name of Christ, and
"lead them away from the service of ministering unto
"polluted idols, and baptize them in the name of the
"Father, and of the Son, and of the Holy Ghost; and
"this shall be for thee an acceptable thing with God and
"His holy angels. [p. 83] May we both be strong through
"the strength of Christ our God."

And the Emperor Constantine sent this letter to Abba John, Archbishop of Ephesus, together with the letter of Kesanthos the governor; and when the Archbishop had read the letters he rejoiced greatly at the conversion of the whole country. Then he took with him two deacons, and an elder, and a reader, and three singers of Psalms, and twelve workers, and he took with him for the establishing of the altar a golden table, and four cups of silver, and three cups of gold, and a cloth made of finest byssus, and a covering made wholly of silk, and the four Gospels, and the Psalter, and the Epistles of Paul, and the Acts, and the Catholic Epistle of St. James, and in short everything necessary for a church; and they prayed, and set out upon the road rejoicing. And when they had drawn nigh unto the city, the men thereof told the governor of the arrival of the Archbishop and of those who were with him; and the governor, and John, and all the people of the city came forth to meet the Archbishop, and when they came up to him the governor

and all the multitude bowed down before him, and were blessed by him. And the governor told the Archbishop everything that had happened, and he showed him John, saying, "Through this man and his brethren hath God "shown mercy unto us;" and thus they went into the city in great peace. [p. 84] And the governor entreated the Archbishop [to come with him,] and brought him into the palace, for as yet there was no church built in the city. And on the morrow the Archbishop said to the governor, "Let us mark out a place for a church," and the governor said to him, "My father, I have here "a new site upon which they were going to build, let us "look at it, and if it be suitable we will make a church "there." And the Archbishop and the governor went there together, and they looked at the place upon which they were going to build; and it pleased the Archbishop. Then the governor made the herald to cry out throughout all the city, saying, "Let every man come, and labour "at the building of the church," and straightway the whole city was gathered together to work at the church, whether it were nobleman, or whether it were poor man, and even the governor himself laboured with his own hands, and everyone believed that he would receive a blessing from Christ. And by the will of God they finished the building in sixteen days, and the Archbishop consecrated the church to the name of the Holy Virgin, the God-bearer Mary.

And when the Archbishop saw the great multitude who wished to be baptized, he said to the governor, "Where shall we baptize this multitude?" Now a church with a place for water for baptism therein had not yet been built. And the wise John answered and said to the governor and the Archbishop, "The pool of water

"which lieth to the east of the city is, I say, suitable for "this great honour." [p. 85] And straightway a voice came from heaven, and everyone heard it, saying, "This is the "place, which hath been set apart by God, O John, son "of the apostle;" and the Archbishop, and the governor, and all the multitude who heard this marvelled. And the Archbishop and the governor commanded, and all the multitude were gathered together to the place of the pool of water, and the Archbishop prayed over the water on every side of the pool. Now at that time a great and wonderful thing happened, for when the Archbishop came to the consecration the whole multitude heard voices in the water which repeated the consecration with the Archbishop. And when the Archbishop had finished the prayers, he commanded that all the multitude should go into the water, and they all leaped into the water, and cried out, saying, "We receive baptism in the name "of the Father, and of the Son, and of the Holy Ghost." And when the governor and all the multitude had been baptized, the Archbishop took them to the church, and ordained John to be [their] bishop, and one of his three brethren he ordained elder, and the other two he made deacons. And a son of the governor called Echillas he made deacon, and all the multitude rejoiced in God.

Then the Archbishop was careful concerning the Offering, and he laid it up upon the altar, [p. 86] and made the Offering. And the governor and all the multitude marvelled at what they saw and at what they heard, for they had never before heard such things, and they had never before seen the like, for this was the first time that the Offering had been offered up in that country; and when they had all partaken of the Holy Mysteries,

the Archbishop pronounced over them the benediction of peace, and each one went to his own house. And the Archbishop tarried with them a month of days, and he instructed them, and taught them the ordinances of the Church; and afterwards he went to his city with great joy.

And Kesanthos the governor, and all the multitude of the city glorified God, and they paid honour unto Saint John the Bishop, and unto his brethren, for they grew in the doctrine of God. And after a few days the holy Bishop said to the governor, "Let us build a church 'in the name of the holy Archangel Michael,'" and the governor said to him, "Do whatsoever thy soul desireth, "O our father, for we are ready to listen unto thee." Then the holy Bishop John laid the foundation of the church, and the whole city helped him, and he finished it with great zeal, and he put on its coping-stone in eight months; [p. 87] and the holy Bishop John consecrated the shrine on the twelfth day of the month Athôr, in the name of the Archangel Michael. Now this festival of the Archangel Michael was a double one; for it was the festival of the Archangel Michael, and also the festival of the consecration of the church.

And it came to pass after the Communion that the Bishop, and the governor, and all the multitude went together into the city to the temple of Zeus, and they burnt it with fire; and the dumb fiend which was in the statue cried out, saying, "Thou inflictest great pain upon "me, O John, for thou hast cast me out of my dwelling- "place." And the governor caused a large church to be built on the spot where the temple had stood, and he dedicated it to the name of the Apostles; and Saint John confirmed everyone in the faith, and everyone praised him.

When the Emperor Constantine heard concerning the good deeds which John was doing, he glorified God, and he wrote to John a letter in which he besought him to bless him and his empire, and called him a new Daniel, the destroyer of idols; and the whole country of Entias grew daily in doctrine all the days of Saint John, through the multitude of the miracles which God wrought by his hand.

Ye see, then, O my beloved, the power of God and the loving-kindness of the holy Archangel Michael. [p. 88] In the growth of all the seeds of the field we find the entreaty of Michael, and through the prayers of Michael the trees bear fruit. In the ships, whether they be sailing on the sea, or anchored in port we find the entreaty of Michael. In the ascetics who live in the mountains we find the entreaty of Michael, and he giveth them strength to live their ascetic life. In the assembly of the monks we find the entreaty of Michael, who is a peacemaker in their midst. In the prayers of the Bishops, and elders, and deacons at the altar we find the entreaty of Michael. With the sick we find the entreaty of Michael, who giveth them strength, and healeth them. We find the entreaty of Michael with those who are afflicted at the tribunal, and he becometh their helper. We find the entreaty of Michael the Archangel with those who are suffering punishment, and he becometh their helper. In short, to those who live he giveth strength in their time of need, and for those who are dead, he prayeth God to shew mercy unto them. Who is there among all the righteous unto whom the Archangel Michael did not go, and to whom he did not give strength in all his times of need? Among the martyrs who is there unto whom

the Archangel Michael did not go and deliver out of all his affliction and torture, and give strength?

And behold, O my beloved, we know the love of God towards man, and we know the prayers of the Archangel Michael, who hath become an ambassador for all mankind, [p. 89] for whom he prayeth to God the Father that He may shew mercy unto them all, and make their paths straight, and let us give unto him the things which he desireth, that he may bestir himself for us on account of them, and that he may love us exceedingly, and may pray to God for us. Let us love each other in the love of God, and let us live in the unity of brotherly love, and let no slander be upon our lips, for slander is a poisoned dart. Fornication is a stinking sin, and one which is greatly hated by God and His angels, and it is the poverty and death of the soul and of the body. Fornication is the friend of the Devil, it is the enemy of God and His angels, it is hated of Christians, and it is the friend of vain-glory.

And now, my children, let us put away from us all impure ways, and let us walk in the straight paths of virtue; let us walk in sinlessness and in unspottedness, for a pure marriage never polluteth a man. Consider Moses, who spake with God five hundred and seventy times, for he had a wife and children, and these prevented him not from ministering in the Holy of Holies. But let us not multiply our words overmuch concerning these things, for the testimony of the things which are old and of those which are new sufficeth us; and finally let us end our discourse and come to him whose festival we celebrate this day, the holy Archangel Michael. This festival to-day hath not need of the money of him that eateth,

and drinketh, and rejoiceth, and is glad by himself, [p. 90] while he leaveth the poor, and the orphan, and the widow hungry and thirsty. This festival hath no need of [thy] money, O thou who deckest thyself in an abundance of rich apparel, while the poor man naked perisheth with cold at [thy] gate. This festival hath no need of the money of those men who live at ease in their decorated houses, while the poor man perisheth with cold in the open spaces of the village. This festival hath no need of [the money of] anyone who eateth and maketh merry, while the poor man lieth in affliction in prison. This festival hath no need of the man who maketh himself glad while the poor man lieth sick and unvisited. The commandments are not of man, but of God, and God gave to the race of man the commandments which are written in the Gospels.

And finally, my brethren, with an upright heart let us beseech the Archangel Michael to obtain pardon for us from God, and I say unto you that the whole world standeth through the prayers of Michael, and through the prayers of the Holy Virgin, the God-bearer Mary; therefore let us ascribe unto them the glory which is their due on this festival, for the time hath come when we must go to celebrate the Holy Mysteries. And let us ascribe glory unto Him, to Whom all glory is due, our Lord, and God, and Saviour, Jesus Christ. [p. 91] through Whom and with Whom all glory, and honour, and adoration are due to the Father, and to the life-giving and consubstantial Holy Spirit with Him, now and always, and for ever and ever. Amen.

[P. 93] The Encomium which was composed by Apa Eustathius, Bishop of Trakē, the Island to which the Empress banished Saint John Chrysostom, and where he finished his course. It was composed for the festival of the holy Archangel Michael, which took place on the twelfth day of the month Paōni, and was recited by the blessed man before he laid down his body. And he spake, moreover, in this Encomium concerning the righteous man whose name was Aristarchus, and concerning his God-loving wife, the honourable lady Euphemia, and he likewise spake, at the end of this Encomium, a few things of Saint John Chrysostom which glorify the holy Trinity. In the peace of God. Amen.

"I will open my mouth in parables, and with my "tongue will I declare hidden things,"¹ according to the words of the sacred Psalmist David, the father of Christ, according to the flesh, [p. 94] and I will cry out louder than any sounding reed, or instrument of music, or cymbal, or harp, and I myself will proclaim with the righteous man, saying, "The angel of God encampeth round about "those that fear Him, and delivereth them;"² and let us also add the words of the prophet, and say, "This is

¹ Psalm lxxviii. 2.

² Psalm xxxiv. 7.

"the day which He hath made, let us gather together, and "rejoice, and be glad in it,"¹ not with noise only, but with the joy of gladness which exceedeth all other joy, for we shall see the Creator of all things assembled with us this day at the feast of His mighty and holy Archangel Michael, the general of the hosts of the heavens. Who is there among us that will not celebrate this festival when he seeth that the King of Kings, and the God of all flesh hath come into this house to-day to do honour unto Michael, His mighty and glorious General, the ruler of light? And who is there among us that will not put on glorious apparel to come into this holy house to-day, to eat of the good things which the King and the King's son have prepared for us at the feast, the feast of the holy Archangel Michael? The things which are set before us to eat this day are not after the flesh, the pleasure of which ye will forget after ye have eaten of them, but that which is made ready for us this day is the Body of God, which He took upon Himself in the womb of the holy Virgin Mary, [p. 95] the spotless Lamb, Who gave Himself for us to deliver us from the Adversary. The wine which is set before us this day is not material wine, of which, when we have taken, we become drunken, and things which are unseemly happen in us, but it is the Blood from the side of God the Word on the Cross, which the soldier pierced, and He poured it out for us to cleanse us from our sins; and it is not pieces of meat which, if left for a day or two, perish and putrefy, that are set before us this day, but the thoughts of the Holy Scriptures, which shed abroad glory though they last for

¹ Psalm cxviii. 24.

ever. O who can [not] understand with his mind a celestial being this day, when he seeth the mighty joy which is spread abroad in heaven and upon earth by reason of the commemoration of the holy Archangel Michael? Let us turn, now, to the mighty deeds and miracles which have come to pass through the Archangel Michael, in whose shrine—the shrine which we have built to his holy name—we are to-day gathered together to celebrate his noble commemoration.

Do ye not call to mind the honourable lady Euphemia, the wife of Aristarchus, the governor whom the pious Emperor Honorius appointed over the Island of Trakē? Now, ye all know, O Christ-loving people, that this general was an exceedingly pious man, unto which fact was borne witness by everyone, [p. 96] and his prayers and his alms came before God like those of Cornelius¹ of old. And this noble man, Aristarchus the governor, from the time when he received holy baptism at the hands of our glorious father and teacher, John the Great, did not cease to make gifts and offerings on the twelfth day of every month in the name of the holy Archangel Michael, and on the twenty-first day of every month in the name of the holy Virgin Mary, and on the twenty-ninth day of every month (which is the day of the birth of our God Jesus Christ, when men make innumerable offerings and give alms in commemoration of God the Word), and thus this righteous man continued to do for a long time. And it came to pass after these things, when his course was ended, and he was about to depart, after the manner of all men, unto Christ, that he called his wife, the honourable lady Euphemia, unto him, and said to her, "Behold,

¹ Acts x. 31.

"my sister, thou seest that my course is run, and that I
"must depart unto God after the manner of all my fathers.
"Thou thyself hast heard the doctrines of life with which
"we have been charged by the thrice-blessed John, through
"whom this whole island hath become enlightened and
"hath learned to know God, and thou hast with thine
"own ears heard him say in thine own house, 'There is
"nothing so great as charity', [p. 97] and, 'Mercy shall
"make a man glorious at the judgment', and, in short,
"all the other words of consolation which that mighty
"man John spake unto us for the salvation of our souls.
"And moreover, behold, I charge thee this day, and I
"set God between thee and me, before I go forth from
"this world, that thou cease not to do the things which
"we now do on the twelfth day of each month (which
"is the day of the holy Archangel Michael), and on the
"twenty-first day (which is the day of the Queen, the
"Mother of the King of Kings), and on the twenty-ninth
"day also (which is the day of the birth of God the
"Word). Take heed, then, that thou despisest not the
"offering of the holy Archangel Michael (for it is he who
"prayeth for all men), that he may pray for us before
"God, that God may shew loving mercy unto us, and
"may receive unto Himself my miserable soul."

And that prudent woman said unto her husband, "O
"my master and brother, as God in Whom we have be-
"lieved liveth, I will not neglect to do the things which
"thou hast commanded me to do, nay, I will add greatly
"unto them; but there is a matter on my mind, which I
"wish thee to fulfil for me, and to complete before thou
"layest down the body;" and Aristarchus said to her,
"Whatsoever thou wishest, tell me, and by the will of

"God I will perform it for thee." [p. 98] Euphemia saith to him, "I wish that thou wouldest command a painter to "paint for me the picture of the holy Archangel Michael "upon a wooden tablet, and that thou wouldest give it to "me that I may place it in my bed-chamber where I sleep. "And I wish thee to commit me into his hands as an "object of trust, so that when thou shalt have departed "from the body he may become my guardian, and deliver "me from every evil thought of Satan; for when thou "shalt have gone forth from the body I shall eat my "bread in tears and with a sorrowful heart, because from "the very moment that a woman's husband departeth "from her, she hath no longer any hope in life, and she "is like unto a body without a head, and the body with- "out a head is without a soul, and it perisheth of its own "accord. And moreover, the wise man Paul hath said, "'The head of a woman is her husband,'¹ and a woman "without a husband is like unto a ship without a rudder, "which is ready to sink, together with the merchandise "with which it is laden. And now, O my master and "brother, just as in times past thou hast never caused "me sorrow [by refusing] anything which I have asked "from thee, cause me not now sorrow [by refusing] this "thing also, and peradventure the holy Archangel Michael "will protect me, for I have no [other] hope here, but I look "for the mercy of God and of his holy Archangel Michael."

[p. 99] And when the general heard these things he made haste to perform that which she had asked from him, and he straightway commanded them to bring a cunning painter, and he commanded him to paint the

¹ Ephesians v. 23.

picture of the holy Archangel Michael upon a wooden tablet, and to lay upon it a plate of fine gold inlaid with precious stones; and when the painter had finished it Aristarchus gave it to Euphemia, and she rejoiced over it like him that found much treasure, even as it is written;¹ and she said unto him, "O my master and brother, "let thy mercy be with me, and do thou gratify my wish "in this thing also, so that when my courage faileth, and "I become weak and helpless, no treacherous plots may "rise up against me when thou hast laid down the body." And Aristarchus said to her, "Whatsoever thou askest I "am ready to perform for thee, for thou knowest that I "never grieved thee at any time about anything." Euphemia saith to him, "I wish thee to commit me into "the hands of the holy Archangel Michael whom thou "hast had painted upon this wooden tablet, and also to "entreat him on my behalf that he may become my "guardian until the day of my death; for when thou shalt "have gone forth from the body I shall have no hope in life "except in God and His Archangel Michael, for thou knowest "that a widow eateth her bread with sighs and tears."

[p. 100] Now when the general had heard these things he became sad at heart by reason of the melancholy words which she spake to him, but he marvelled at her great faith in the holy Archangel Michael. And at length he took her hand and laid it upon the figure of the holy Archangel Michael which had been painted upon the wooden tablet, and he cried out, saying, "O thou holy Archangel Michael, who didst slay the serpent of old, "who didst cast out the haughty rebel against his God,

¹ St. Matthew xiii. 44.

"and didst hurl him chained into the fiery pool filled with "fire and sulphur, who dost at all times bow thyself down "in supplication before the Good Father for the sake of "the race of men, thou likeness and similitude of God "Almighty, behold I place in thy hands this day my wife "Euphemia as a deposit, that peradventure thou mayest "watch over her, and deliver her from all the plots and "wiles of the Devil who will rise up against her; and "when she prayeth unto thee for help, do thou hearken "unto her, and deliver her, for we have no hope save in "God and in thee." And when Euphemia heard these things she rejoiced greatly, and she believed confidently with great faith that no wile of the Adversary would prevail over her from this hour, because the Archangel Michael would watch over her.

And it came to pass after these things that she took the figure of the image of the Archangel which had been painted for her, [p. 101] and she placed it in the bed-chamber in which she slept, and she used to offer up to the figure precious incense, and a lamp was burning before it by day and by night continually, and she used to pray unto it three times a day and ask it to help her; and after these things God visited the pious general Aristarchus, whose name we have mentioned a little way back, and he departed the way of all men. Now the wise and honourable lady Euphemia, the wife of Aristarchus the general, ceased not to give the alms which she was wont to give, nor to make the offerings which the general used to make in his lifetime before he died in the name of the holy Archangel Michael, and she hastened to increase those which were made in former times while her husband was alive.

And the Devil, who hath hated every good thing in our race from the beginning, could not bear to see the noble deeds which this woman wrought in the name of the holy Archangel Michael, and he was envious of her, and wished to destroy the reward which she hoped to receive thereby from God. And it came to pass one day that he took the form of a nun, [p. 102] and having put on golden¹ apparel—now devils went with him in the form of virgins—he came and stood at the door of Euphemia's house, and he sent in her servant to her, saying, “Go and tell the honourable lady Euphemia, the wife ‘of Aristarchus the general, behold a virgin nun standeth ‘at the door wishing to make obeisance unto thee, and ‘her daughters also are with her.” And when the prudent woman heard these words she came out to the fourth door of her house, and she commanded them to bring her in to her, thinking that she was in truth a nun; and when the servants came out and saw the Devil standing there wearing a false garb, they made obeisance unto him, and commanded him and those who were with him to come in, and the Devil came in, and his face was bent towards the ground like a true nun, and those who were with him did likewise. Now when the honourable lady saw her in such a garb, she marvelled greatly at her exceedingly great humility and she rose up, and quickly taking him [by the hand]—now he was wearing the dress of a woman—she brought him unto her house, and when he and those who were with him came to the bed-chamber where the image of the Archangel Michael was, he was afraid to enter therein. And the prudent woman Eu-

¹ Read ηοντας “false”.

phemia did honour unto her, saying, [p. 103] "Prithee, "dear sister, come into this bed-chamber wherein holy "prayers are made, for I bear witness, before God and "before His holy Archangel Michael, that from the day "on which my blessed husband Aristarchus died until now, "no man hath passed through the door of this bed-cham- "ber, but only the women servants who minister unto the "wants of my body, and the noble and honourable ladies "who have come to visit me according to the love of "God."

And the Devil, who was in the form of a nun, an- swered and said, "Why hath no man passed through the "door of thy bed-chamber? for, certainly, where there is "no man there is no help of God therein. And all the "women who have ever lived upon the earth have dwelt "with their husbands, one alone, Mary the Mother of Christ, "excepted; and moreover, if thou wishest to please God "with all thy heart, I will give thee counsel concerning "a matter which is acceptable before God." Euphemia saith, "What is it?" And the Devil said, "Knowest thou "my lord Hilarichus, the chief prefect, who standeth high "in the affection of the Emperor Honorius? He is my "kinsman, and he is also of near kin unto the Emperor. "And his wife died in these last days, and when he heard "that thy glorious husband Aristarchus was dead, [p. 104] "he said, Is it not meet that I should take to wife a "woman who is my equal in rank? I will arise and take "to wife the honourable lady Euphemia—that is to say "thyself—and I will give her more of the purple than she "had in former times. And behold Hilarichus hath given "me these splendid gifts, and grant thou that I may per- "suade thee to marry him, for he is powerful in the

"palace and the Emperor loveth him;" and straightway he shewed her many ornaments of gold and much gold and silver to seduce her to his evil design. And Euphemia restrained herself greatly, and answered very quietly, "How can I do such a thing as this of my own "will? But first of all let me go and take counsel with "my guardian, to whose care my blessed husband com- "mitted me before he went forth from the body, and if "he commandeth me to live with a husband, then I will "do so without hesitation, but if he doth not command "me to do so I will never do so of my own free will."

And the Devil answered, "Who is this guardian?" and Euphemia said, "Behold, he hath been with me in "my bed-chamber day and night from the time when my "blessed husband committed me to his care, until now, "watching over me." And the Devil answered, and said unto her, "Dost thou not know that if thou failest to keep "[one of] the commandments of God in thy heart, thou "wilt become guilty of offending in all? [p. 105] And more- "over, God hath said, 'Whosoever shall offend in one "commandment shall be guilty of them all,'¹ and thou "knowest that God hateth falsehood exceedingly. And "again David saith in the fifth Psalm, 'God shall destroy "everyone that speaketh falsehood',² and if thou speakest "falsehood God will destroy thee speedily. Didst thou "not say unto me a short time since, 'From the day on "which my husband went forth from the body until now, "no man hath passed through the door of my bed-cham- "ber, not even my servants'?" And Euphemia answered, "What I say is true, and there is no falsehood in my

¹ St. James ii. 10.

² Psalm v. 6.

"words, O my noble sister. I swear to thee by God "Almighty and by His holy and mighty Archangel Mi- "chael, who slew the dragon of old, that from the day "wherein my husband went forth from the body until this "day no man hath passed through the door of my bed- "chamber, neither have I permitted any man to approach "me, nor even to look upon my face."

And the Devil, who was in the form of a nun, said to the honourable lady Euphemia, "First of all thou didst say, 'No man hath come nigh me since my husband died,' "and behold, [p. 106] now thou dost commit sin and ful- "fillest iniquity, for behold, thou hast sworn a false oath. "Didst thou not but a little time back say, 'First I will "go into my bed-chamber, and take counsel with the "guardian into whose hands my husband committed me, "before he went out of the body?' Is not a guardian a "man? Have not men ever been made the guardians of "women? Is there not then a man in thy bed-chamber? "And now, inasmuch as I find this man, concerning whom "thou hast spoken falsehood, and hast sworn a lying oath, "in thy bed-chamber, I would never acknowledge thee "to be my kinswoman even if thou wert to give me all "thy wealth." And the mouth of the prudent woman Euphemia smiled a spiritual smile, and she said to the Devil who was in the form of a nun, "O my sister, this "thing—to dwell with a man—is impossible for me to do, "and I tell thee that neither for the wealth and the orna- "ments which thou hast brought unto me [to cause me to "do] this thing, nor, in truth, if they were to give me all "the riches which are in the palace of the pious Emperor "Honorius, and all the ornaments which he hath, and the "wealth of the whole world, could I break the compact

"which I made with my blessed husband Aristarchus, the
"glorious general, [p. 107] and live together with a strange
"man until I depart unto him. And I am pure from all
"uncleanness. I did say that my guardian was in my bed-
"chamber, and in saying this I did not lie. The guardian,
"into whose hands my master and husband committed me,
"is mightier than any other guardian and than all the kings
"of the world. He hath no need of any one to inform
"him concerning sin, or what is good, or that which we
"decide concerning him, but that which we think upon.
"and that upon which we meditate in our hearts and minds.
"he knoweth straightway. If it be a little thought of the
"Devil which entereth into the heart of anyone, from the
"moment when he prayeth in the mere name of that
"guardian his heart gaineth confidence, and if a legion of
"the Devil's army besiegeth him, or appeareth to encamp
"round about him, if that guardian cometh he maketh it
"to disappear like smoke. If thou wishest, O my sister,
"I will commit thee into the hands of that guardian that
"he may be thy helper until the day wherein thou must
"depart from the body, and at thy death he will give
"thee over into the hands of the Good God as a precious
"gift, and thou shalt inherit everlasting life."

And the Devil, who was in the form of a nun, an-
swered and said unto her, "Shew me this man, then, for
"according to what thou sayest he must be very rich." Euphemia answered and said to him, [p. 108] "First of all
"rise up, and let us turn our faces to the east, and let
"us pray and offer up supplication before God. And do
"thou make confession concerning that which thou didst
"think in thy heart about that guardian, and say these
"words: 'O God, forgive me for what I have imagined

"concerning that guardian and this woman whose husband committed her into his hands, and I will never again turn to such a thought or allow it to come into my heart concerning the holy one of God.' If thou wilt make this confession I will shew thee my guardian, face to face, and afterwards thou shalt ask him to help and protect thee." The Devil saith unto her, "A commandment was given unto me before I assumed this holy dress never to spread out my hands in prayer until I returned to my cell, and never to eat with any person who liveth in the world unless he weareth our garb." And Euphemia answered and said to the Devil, "Thou didst say unto me, 'He that keepeth all the law and offendeth in one particular is guilty of the whole of it', and now, out of thine own mouth, I can shew that thou hast transgressed the commandments of God, that is to say, those which He gave to His Apostles from olden time." And the Devil said to her, [p. 109] "What commandments have I transgressed? Shew me. If thou dost not shew me at once I will raise up against thee a mighty war unto death." And the honourable lady Euphemia answered and said unto the Devil, "In olden time our Good Saviour commanded His disciples and sent them forth to preach the Gospel, saying, 'Whatsoever house ye enter into, salute it and say, Peace be upon this house, and your peace shall be in it; and if not, let it return unto you.'¹ And did He not command them to pray in whatsoever place they entered into, (and also to eat with everyone except those who deny that Christ hath come in the flesh), saying, 'Whatsoever they set before you that eat

¹ St. Matthew x. 13.

"without enquiry, and eat with thanksgiving."¹ And again "the Apostle hath commanded us in his Epistle, saying, "Pray without ceasing, and in everything give thanks,"² "and no man of God ceaseth from praying by day and "by night. If then, thou art a woman and there is no "root of craftiness hidden in thy heart, arise, and let us "pray together, and after the prayer I will bring that "Guardian, and thou shalt see him, and shalt salute him "mouth to mouth, if by any means thou art worthy to "look upon his face."

[P. 110] Now when the Devil knew that the honourable lady Euphemia had vanquished him on every side, he sought to take flight, and he began to change his appearance, and he took upon himself exceedingly varied forms. And when the honourable and noble lady Euphemia saw that he changed his appearance, she feared greatly, and cried out, saying, "O Michael, the Archangel, who "didst destroy all the might of the Adversary, help me "in this hour of necessity, for thou knowest, O my master, "that thou art he, into whose hands my blessed husband "committed me before he went forth from the body, that "thou mightest watch over me, and be a strong tower "for me against the devices of the Enemy;" and when she had said these words she made the sign of the Cross over herself in the name of the Father, and the Son, and the Holy Spirit, and straightway the Devil and all his works disappeared from before her like a spider's web.

And it came to pass some time after these things that the Devil appeared unto her in the form of an Ethiopian

¹ St. Luke x 8; 1 Corinthians x. 27. ² 1 Thess. v. 17, 18.

of huge stature, and he was like a he-goat, and his eyes were very full of blood, and the hair of his head stood up straight like the bristles of a mountain boar, and he had a bright two-edged sword drawn in his hands, and as he stood before her a strong foetid smell came to her from him. [p. 111] And when the honourable lady Euphemia saw that he had changed his appearance, straightway she went into her bed-chamber, and took the tablet upon which the picture of the holy Archangel Michael was painted, and she embraced it, and cried out, saying, "O holy Archangel Michael, help me, and deliver me out of the hand of the crafty one." Now the Devil was standing outside the door of the bed-chamber, for he was not able to enter therein by reason of the glory of the holy Archangel Michael which filled the chamber, and he laid his finger upon his nose, and he drew harsh noises from his throat, and cried out, saying, "By Hercules, what would I do unto thee, O Euphemia, if I could come to thee! I wished to seduce thee, and to drag thee down to perdition with me, but I find that thou hast conquered me through this wooden tablet to which thou clingest. In days of old I stirred up the Jewish nation against the Messiah, Whom they call Christ, for I thought that I should destroy His power, but He hath humbled me and my power by the wood of the Cross. It was I who in the beginning seduced Adam and Eve, and made them transgress the commandment of God, and I made them aliens unto Paradise and the habitation of light. And again, it was I who led astray the angels until they were cast out from their glory, and it was I who made the giants to sin until God destroyed them by the waters of the Deluge. [p. 112] It was I who shewed the

"inhabitants of Sodoma, and Gomorrah, and Thedoim,¹ and "Zōboim, how to commit wickedness so great that at length "God rained upon them fire and sulphur, and destroyed "them. It was I who shewed Jezebel how to sin, and I "slew Ahab also with her in her sin. It was I who stirred "up the children of Israel against Aaron, and they wearied "him until he made a calf for them to worship, and God "was angry with them, and destroyed them, and, in short, "it is I who have made all sin to come into being. Was "it not thou, O Michael, who didst cast me and my angels "forth from heaven down into a pit filled with fire? And "behold, O Michael, I have left thee heaven and earth. "and we fly by ourselves in the air, hither and thither, "and we overcome those whom we are able to destroy, "one by fornication, another by adultery, another by swearing falsely, another by backbiting, another by craftiness, "another by fraud, another by envy, another by scorn, "and another by theft; and if we know that we are not "able to overcome a man by such wiles, we bring upon "him a sleep so deep that he is unable to watch and to "make an opportunity wherein he may pray for his sins. "Behold, moreover, we have left thee heaven and earth "so that we might not see thy face, for thy form terrifieth "us greatly, [p. 113] and thy apparel in the painting which "is painted upon this wooden tablet in divers colours by "sorcery overcometh my mighty power this day. It was "wood, which they made into a Cross, that tore me up

¹ ΘΕΔΩΙΜ is clearly a mistake for ἈΔΑΜΑ; compare Ε΄ ΚΟΔΩΜΑ ΝΕΜ ΓΟΜΟΡΡΑ ἈΔΑΜΑ ΝΕΜ ΣΕΒΩΙΜ. Genesis x. 19 (Lagarde, *Der Pentateuch Koptisch*, p. 21). The Arabic translator, following the Coptic orthography writes مادويم.

"by the roots in days of old, and now, again, it is wood,
"upon which thy effigy is painted, which hindereth me,
"and overcometh me and all my host this day, and which
"doth not allow me to work my will upon the honourable
"lady Euphemia this day. By Hercules, this day doth
"Michael afflict me on all sides, and I am in sore straits!
"What shall I do unto thee, O thou honourable lady Eu-
"phemia? Thou art saying at this moment that I shall
"not overcome thee so long as thou trustest in this little
"wooden tablet which is in thy hands, and if it be so,
"know that I will come to thee another time on a day
"which thou shalt not know, that is to say, on the twelfth
"day of the month Paôni,¹ for on that day Michael will
"be in conclave with the angels, and will be bowing down
"and praying with all the angel host outside the veil of
"the Father for the waters of the River (*i. e.*, the Nile)
"of Egypt, and for dew, and for rain. And I know that
"it will happen that he will continue in prayer ceaselessly
"for three days and three nights, and in prostrations and
"bowings down, without standing up, until God shall hear
"him and grant him his requests. And moreover, I will
"come on that day, yea, I will come to thee prepared
"with my mighty power, and I will lay hold of this tablet
"of wood which is in thy hands, and I will smash it in
"pieces upon thy head, [p. 114] and we shall see if thou
"canst bring the Archangel Michael here to help thee on
"that day." And when the prudent woman heard these
things she took the picture of the Archangel Michael and
ran out of her bed-chamber after the Devil, and straight-
way he disappeared from before her.

¹ *I. e.*, The 6th of June.

And it came to pass that the noble and honourable lady Euphemia continued to make much prayer and supplication day and night, from the day upon which the Devil departed from her until the day concerning which he said, "I will come, and I will contend with thee," that is to say, until the twelfth day of Paôni; and she besought God and the holy Archangel Michael to be unto her a helper and defender. Now on the twelfth day of Paôni —the day of the Archangel Michael—Euphemia made ready the things which were necessary for the festival of Michael, both the offerings and the first-fruits for the people in the shrine [of the Archangel], and the preparations for the brethren in her house after the Blessing, and briefly, she made it her care to provide abundantly for the feast, according to her wont, for she was very rich.

Now the Devil, who at all times hateth that which is good, could not bear to see the good works which this woman was doing, and the things which she was making ready to give away on the festival of the holy Archangel Michael. And when the light had gone forth on the morning of the twelfth day of Paôni, whilst Euphemia was still standing in prayer at the first hour, [p. 115] and was asking God in the name of the Archangel Michael to stand by her until she had fulfilled the ministration which she had undertaken, and to deliver her from all the wiles of the Devil, behold the Devil came and stood before her in the form of an archangel; and he had mighty wings, and he was girded round the loins with a girdle of gold inlaid with precious stones, and he had upon his head a crown set with pearls of great price, and in his right hand was a golden sceptre, but the figure of the Holy Cross was not upon it. And he came and

stood before her in this great glory and magnificence, and when Euphemia saw him she feared greatly, and fell upon the ground. And he took her by the hand, and lifted her up, and said unto her, "Fear not, O noble woman, before God and His holy angel. Hail, thou woman, whose blessed husband hath found favour before God, and whose own blessing hath become like a light-giving lamp before God! Hail, thou woman, whose sacrifices and oblations have become as it were a bul-work of adamant for the whole world; the accursed Devil shall never lead thee astray. Put thy trust in me, 'O blessed woman, for I have come from God Almighty, and I have seen that the prayers which thou hast made this day have come up before God, [p. 116] and they are a thousand times brighter than the sun, and they send forth light which terrifieth all the angel hosts. God hath sent me unto thee, and He hath told me the things which I shall tell thee; hearken, then, unto the things which shall come forth from my mouth that thou mayest find great honour before God. Thou knowest that God hath said, 'To hearken is better than to make sacrifice,'¹ and if thou hearkenest not unto the things which I am about to tell thee, it is not unto me that thou wilt be disobedient, but unto God, and it is written, 'Whosoever hearkeneth not shall be destroyed.'² And the prudent woman Euphemia answered and said, "Shew me what are the things which God hath commanded thee to say unto me, and I will do and keep them." And the Devil answered saying, "God hath commanded me to come from Him unto thee and to say unto thee, 'Thou art wasting

¹ 1 Samuel xv. 22.

² Acts iii. 23.

"thy husband's possessions. Thou sayest, 'I will give alms
"for the salvation of his soul', but behold, he hath already
"inherited the good things of the kingdom of heaven.
"It is not for thee to increase the offerings and all the
"oblations which thou makest, and the many prayers which
"thou offerest up. Give a little, and keep a little in thy
"house lest, after a time, thou come to the end of thy
"wealth; and besides this, if the Devil seeth thee making
"alms in this wise he will become envious of thee. [p. 117]
"and he will scatter thy possessions as he scattered those
"of Job; for he did thus to the poor, and therefore the
"Devil destroyed everything which he had, and he even
"put loathsome worms in his body, and sorrow for his
"sons and his daughters, for he made the house in which
"they were to fall upon them, and they died together.
"And the Devil also was envious of the holy man Tobit
"because of the deeds of mercy which he was wont to
"do, for he used to bury the bodies of the dead¹ which
"he found unburied, and the Devil envied him and brought
"him to poverty—now he was very rich—and at length
"he made birds to void dung in his eyes and they
"became blind; now it was not mere birds that did this,
"but it was the Devil himself and his demons who took
"upon themselves the forms of birds, and made him blind
"because they were envious of him. And, moreover, my
"daughter, if thou wilt hearken unto me according to the
"commands of God, cease from such works as those
"which thou doest. And, moreover, God hath told me
"to say unto thee, 'Behold, thou hast no son by thy
"blessed husband Aristarchus the general, arise now, and

¹ Tobit xii. 12.

“take a noble husband, and bear him a son, so that when
“thou shalt have gone forth from the body he may inherit
“the possessions which thou hast, and may perform thy
“commemoration when thou hast gone forth from the
“body; for what wilt thou do? [p. 118] if thou remainest
“childless there is no hope for thee for ever.’ And,
“moreover, God hath commanded me to say unto thee,
“If thou wilt hearken unto Me, and wilt take a husband,
“marry Hilarichus who is about to go to war with the
“Emperor Honorius, for behold he wisheth to make ready
“his army, and to snatch his empire out of his hands,
“and to make himself master of all the wealth of the
“Greeks.”

Then the prudent woman Euphemia perceived the wiles of the Devil, and she knew that it was he who was speaking with her, by reason of words which were full of passion, and she said to him, “Shew me where it is written in the Scriptures, Make neither charities nor offerings, or, Thou shalt not pray, or, Thou shalt marry a second husband. On the other hand we find that God commandeth in several places, saying, ‘Charity shall cover the multitude of sins’;¹ and again, ‘Mercy maketh a man to be praised in the judgment’; and again, we hear the prophet crying out, saying, ‘Bring your sacrifices, and go into His courts’;² and again, in another place, ‘Sacrifice and words of blessing glorify Me’;³ and again, ‘The sacrifice of God is a holy heart’;⁴ and again, we hear Paul the teacher preaching unto us with his sweet words, “saying, ‘Pray without ceasing, and in everything give

¹ I St. Peter iv. 8. ² Psalm xcvi. 8. ³ Psalm l. 14, 15, 23
⁴ Psalm li. 17.

"thanks".¹ And besides, thou sayest unto me, [p. 119]
"Marry a second husband", but the man, whose name
"thou hast first mentioned to me, and with whom I am
"to dwell, is a heretic and an atheist, whom God shall
"destroy without delay, and He will put a bridle in his
"mouth, and bind him in the depths of the sea, and He
"will humble him and all his hosts before the pious Ho-
"norius."

"And again as concerning marriage with a second
"husband, Solomon hath informed us in *Physiologus* that
"when the first mate of the turtle-dove dieth, it doth not
"dwell with a second mate, but it departeth into the
"wilderness, where it hideth itself until the day of its
"death. And he also sheweth us that the raven family
"doth not dwell with any mate save one, and that as we
"rend our garments for our brother when he dieth, even
"so likewise when a raven dieth his mate draweth out
"her own tongue, and splitteth it with her claws, so that
"when she uttereth her cry every one may know that
"her mate is not there, and if another raven desireth to
"take her by violence she crieth out straightway, and
"when all the other ravens hear her cry they know by
"her cleft tongue that some other raven wisheth to take
"her by violence, and they gather together to help her.
"and to rebuke the raven that wisheth to take her by
"violence. Now therefore when children see ravens ga-
"thered together in this manner, [p. 120] and uttering cries
"wishing to rebuke the raven that desireth to take her
"by violence, and that desireth to go astray from that
"which God hath commanded them, those ignorant chil-

¹ 1 Thess. v. 17, 18.

"dren are wont to say, 'The ravens are celebrating a
"marriage to-day', and they know not that the ravens
"wish to rebuke the raven that desireth to make to sin
"the raven whose mate is dead. And moreover, far be
"it from me ever to bring anyone else into my marriage
"with my master and husband Aristarchus, and I will never
"cease to make the offerings and to do the charities which
"my blessed husband was wont to do before he died, in
"the name of the holy Archangel Michael. And now,
"shew me who thou art that thus bearest such great glory
"and majesty, and whence hast thou come, and what is
"thy name, for thy coming unto me hath disturbed me
"greatly."

And the Devil answered saying, "Art not thou she
"who hath made supplication unto God from the day
"when the Devil came unto thee in the form of a nun
"wishing to seduce thee? And did he not say unto thee,
"I will come unto thee on the twelfth day of Paôni, which
"is the day of the Archangel [Michael], and did he not
"say unto thee, 'The Archangel Michael will not cease
"on that day from bowing down in prayer before God
"for the waters of the River (*i. e.*, the Nile), and the
"rain, and the dew'? I, then, am Michael the Archangel
"whom God hath sent to thee to help thee until the sun
"setteth this day, in order that the wicked hunter may
"not come and do that which is evil unto thee, [p. 121]
"and therefore it is meet that thou shouldst come and
"kneel in adoration unto me; and I have left my angels
"that I might come unto thee." And the honourable lady
Euphemia answered and said unto him, "I have heard in
"the Holy Gospel that when the Devil came unto our
"Good Saviour to tempt Him, he said unto Him, 'Fall

"down and worship me, and I will give Thee all the
"kingdoms of the world, and the glory thereof," and that
"Christ knew at once that he was the Evil One and
"rebuked him; perhaps thou art he who wisheth to lead
"me astray?" And the Devil answered, "I am not he
"—and far be it from me ever to become so—and how
"could such as he be found [arrayed] in such glory as I
"bear? For from the time when he disobeyed God's
"command, He was angry with him, and He commanded
"me, Michael, and I stripped him of all his glory." And
the noble woman answered, saying, "If thou art Michael,
"where is the figure of the Cross which should be upon
"thy sceptre, according to what I see painted in this
"picture wherein the figure of Michael is depicted?" And
the Devil answered, saying, "Painters wish to decorate their
"pictures in order that their art may be the more glorified,
"[p. 122] but the figure of the Cross is not with us nor
"with all the other angels." And Euphemia answered,
saying, "How can I believe thy words? For no man will
"fulfil the behest for which any soldier hath come from
"the Emperor, neither will he by any means receive him,
"unless he bear the token of the Emperor; and, moreover,
"thus is it with the letters which the Emperor sendeth
"forth from his kingdom, no man believeth that they are
"genuine unless they be sealed with the Emperor's seal;
"and thus also is it with the angels who come upon the
"earth, for if the figure of the Cross of the King of glory
"be not with them, men will not believe that they are
"angels, but they will flee from them [believing] them to
"be devils; and especially in the case of the Archangel

¹ St. Matthew iv. 9.

"of all the angels, for how could he come upon the earth
"without bearing the armour of the seal of salvation of
"his Emperor Who is to come, that is to say, the Holy
"Cross of Jesus Christ, the Son of the living God? Now
"if thou wishest me to believe that thou art Michael the
"deliverer, let me bring to thee his picture for thee to
"salute, and then I will worship thee without any hesi-
"tation whatever."

Now when the Devil saw that she was pressing him on all sides, [p. 123] and he could not find any excuse to utter before her, and that she rose up from the place wherein she was sitting, wishing to bring to him the picture of the holy Archangel Michael, he changed his form and took that of a raging lion, the roars of which filled the whole city, and he laid hold of her neck quickly, and strangled her until she was well nigh dead, and he spake these words unto her, saying, "This is the day "wherein thou hast fallen into my hands. I have taken "pains to catch thee for a long time past, but I could "not do so until to-day; let now him in whom thou put- "test thy confidence come and deliver thee out of my "hand." And that prudent woman was in exceedingly great tribulation, for she was nigh unto death, and she cried out, saying, "O Michael the Archangel, help me in "this hour of need." And it came to pass that while the Devil was seeking to inflict more suffering upon her, behold the holy Archangel Michael appeared unto her straightway, bearing upon himself royal rank and dignity, and he held in his right hand a golden sceptre which bore upon it the figure of the holy Cross; and the whole place shone a thousand times more brightly than the sun. And when the Devil saw him he cried out in terror,

saying, "O thou Archangel Michael, my master, I have sinned against heaven and in thy sight, [p. 124] for I have dared to come into the place wherein is thy picture; I entreat thee not to destroy me before my time, for the Creator hath granted me a few days. And thou, "O Archangel, art he who made me an alien unto the mansions of heaven, and now I will depart and flee from before thee until the day of my great disgrace, and I promise and swear unto thee before God that I will not return from this time forth to tempt men or women in the place wherein thou art." Now while the Devil was saying these things he was gripped fast in the hand of the holy Archangel Michael, like a bird in the hand of a little child, and when the Archangel had made him suffer greatly he set him free in great disgrace.

And the Archangel Michael spake unto the honourable lady Euphemia, saying, "Be strong, and of good courage, and be not afraid of the Devil, for he shall not have power to overcome thee from this time forth. "I am Michael the Archangel whom thou servest, into whose hands thy blessed husband Aristarchus the general committed thee. I am Michael, and it is before the picture in thy bed-chamber upon which my form is painted that thou offerest up prayer every day, and I am Michael who take thy prayers before God. It was I who stood by at the time when thou saidst unto thy husband, 'Let be painted for me a picture of the Archangel Michael that I may place it in my house as a protector, "[p. 125] and thou shalt commit me into his hands that he may be my guardian, and may be my helper before God until He visit me, and I depart to Him after the manner of all men'. I am Michael who hearken unto

"everyone who prayeth unto God in my name. Be not afraid, for behold after thou hast performed the service which thou art wont to do in my name, I and a multitude of angels will come for thee, and I will take thee up into the rest of God which thy husband hath inherited. "Peace be with thee." And when the Archangel Michael had said these things he went up into heaven with great glory, and she stood looking after him.

And it came to pass after these things that Euphemia went to the church of Abba Anthimus, the Bishop of this city, who was the first-fruits of the ministry of Saint John Chrysostom, the Archbishop of Constantinople, through whom the whole of this island hath been enlightened, and she shewed him all the things which the Archangel had spoken unto her, and he glorified God and the mighty Archangel Michael; and he gathered together the elements for the Sacrament, and he performed the service thereof quickly and with great honour. And after the Sacrament she came out from the church and went in to her house, and she fulfilled her ministrations unto the poor brethren, and did service unto them, [p. 126] and when they had eaten and drunk she sent for the Father, the Bishop, and she begged him to hold her house worthy to enter into, and he went to her quickly. And when they brought to her the news that he had come to her she went out to him to the third door of her house, and she cast herself down at his feet, and kissed them a long time, and the holy Bishop raised her up, and said unto her, "Rise up, O woman, blessed of God and man! Verily "God hath accepted thy sacrifices from thee like [those] "of Abel the righteous man, and He hath smelled the "[savour of thy] offering like that of Melchisedec, the

"King of Salem, the priest of God the Highest, because "thou hast brought them in uprightness." And she took him with great honour and brought him into her bed-chamber, wherein was the picture of the Archangel Michael, and she placed an ivory throne for him to sit upon, and a bench of silver for the priests and deacons, and when they had prayed and had sat down, she opened the doors [of the cupboards] of her house, and brought out all her possessions, from the most precious thing to that of least value, that which was of great price, and that which was of no account, and she laid them before her. And she said to the Bishop, "O my holy father, "receive these few possessions from my hands, and dis- "tribute them among the poor, for me and for my blessed "husband, in the name of the holy Archangel Michael, "[p. 127] that he may pray for me and for my blessed "husband, Aristarchus the general, before God, and that "He may shew mercy unto my wretched soul at His "terrible judgment seat;" and the Bishop commanded them to carry all the things which belonged unto her into the church, and Euphemia set her servants free and sent them away.

And it came to pass on that same day, which was the twelfth day of Paôni, while we were sitting in converse with the Bishop, that we smelted a choice smell of incense, the like of which we never smelted before (now I myself was there sitting with Father Anthimus, the holy Bishop, the first-fruits of the ministry of Saint John Chrysostom, and I was at that time a priest), and when we had smelted this choice smell of incense, we were astonished to see this wonderful sight. And afterwards she turned to Father Anthimus, the Bishop, and said to

him, “I beseech thee, O my father, to pray for me that “I may meet God in a favourable hour, for behold the “hour draweth nigh unto me when my soul shall be sepa-“rated from my poor body until the day of the great “judgment, for behold the Archangel Michael hath come “for me, and with him are my husband Aristarchus and “a multitude of angels;” and when she had lain down upon her bed, and had spread out her hands, the Bishop prayed over her for a long time. [p. 128] And afterwards she lifted up her face to the Bishop and to all the people there, and said to them, “I entreat thee for God’s sake “to shew me a favour and to give me the picture of the “Archangel Michael, that I may kiss it yet once more “before I depart from the body,” and straightway the Bishop took the picture and gave it unto her, and she kissed it, saying, “O my master, thou holy Archangel “Michael, stand by me in this terrible hour.” Now when we had heard her say these words, we and all the people also heard the sound [as] of a mighty multitude [of waters] falling violently upon each other, like the roaring of a cataract, and the eyes of all, little and great, men and women, saw the holy Archangel Michael shining like the sun, and standing by the honourable lady Euphemia, and his feet were like fine brass pouring out flames of fire, and he had a harp in his right hand, and in his left a wheel (*or* disk), like [that of] a chariot, upon which was a cross, and he wore apparel a thousand times finer than that of the kings of [this] world, and when we had looked upon him in this guise we were astonished and afraid by reason of [our] fear of him. And we saw him standing and spreading out his garment of light to invite the soul of that blessed woman, [p. 129] the honourable lady Eu-

phemia, to come unto his holy apparel, and thus she gave up the ghost with the picture of the Archangel Michael laid upon her eyes before she departed from the body. And we heard the noise of a multitude singing hymns, and saying, "God knoweth the way of the righteous, and "their inheritance shall abide for ever."¹

Now the picture of the Archangel Michael which was upon the face of the woman when she gave up the ghost, flew away straightway, and we knew not whither it had gone; and we laid the woman in the sepulchre of Aristarchus her husband.

And it came to pass when we had buried her that we came into the church to celebrate the Sacrament, and the Bishop came into the place wherein we are now gathered together in the name of the holy Archangel Michael; and when he had gone into the place of offering up the sacrifice according to his wont, he saw the picture of the Archangel, which had flown from the house of Euphemia, hanging in the air without [support by] the hand of man in the apse of the holy place. And the Bishop cried out, saying, "O men of the island of Trakē, "come and see this great miracle of the holy Archangel "Michael;" and all the multitude ran into the place of offering up sacrifice, and we saw with our own eyes the image of the Archangel Michael hanging in the air without [support by] the hand of man or anything else, [p. 130] but it was as firm and immovable as a pillar of adamant which cannot move at all from its place. O what cries were uttered at that time when all the multitude shouted glory to God and to the holy Archangel Michael!

¹ Psalm i. 6.

And it came to pass that the news of this exceedingly great miracle reached the God-loving Emperor Arcadius, and the Empress Eudoxia in Constantinople, and the Emperor Honorius in Rome, and they determined to visit this island together, and thereupon they came together with the Empress, and they saw with their own eyes the miracle of the picture of the holy Archangel Michael, and they bowed themselves down to the ground in prayer at the couch of the blessed John Chrysostom on which he had died, and which wrought such great cures in this island, for immediately any [sick] man lay upon the couch of Saint John Chrysostom, he gained his health straightway.

O who can tell the marvellous things which happened through that picture of the Archangel Michael (which we see at this moment with our own eyes appearing in his holy shrine), in whose holy commemoration we are gathered together this day! And, moreover, on the twelfth day of every month (which is the day of the Archangel Michael), [p. 131] that picture putteth forth olive leaves at its four corners, together with fine, fresh fruit, and it doeth thus because the tablet upon which the picture is painted is [made] of olive wood.

And, of a surety, ye have in remembrance the woman who had in her a certain sickness which is called “abscess”, that is to say, “tumour” (?), and who wasted away and became exceedingly weak by reason of the sickness and pain which were in her, and having come into this holy shrine, and partaken of the fruit of the olive which the picture put forth on the twelfth day of the month which was passed, ye saw that as she ate of the fruit of the picture, the sore which was in her burst straightway,

and she was cleansed, and became whole, and departed to her house, glorifying God and the holy Archangel Michael, and never became diseased again.

And hear ye also this great miracle which took place, and which it is not our desire to omit. Ye also saw the sick man who suffered so much pain in one side of his head that his right eye was well nigh falling out of his head, and when he came into this holy shrine, and had taken a little of the oil in the lamp, and had made the sign of the Cross upon his face, in the name of the Father, and the Son, and the Holy Ghost, and had taken one of the leaves which the picture put forth, [p. 132] and had laid it upon the afflicted part of his head, he became whole straightway, and departed to his house in peace.

What shall we say [of thee], or what shall we omit, O my master and lord, after God? Verily thou art the governor of all men and of all animals, and thou art the steward of them all before God. With what honour ought we to honour thee, O thou chief general of the hosts of heaven! I know that no honour is equal unto that which is thine, because thou standest at all times before the throne of the Almighty, entreating Him concerning the stablishing of all mankind, and we know that the power is thine to go within the veil of God Almighty, none preventing thee. And, at this point, let us consider to be sufficient that which we have spoken concerning the angel of God, His minister of flaming fire, the holy Archangel; and we will say here also, with the prophet David, the words which we have placed at the beginning of this discourse, "The angel of the Lord encampeth round about "all those that fear him, and delivereth them."¹

¹ Psalm xxxiv. 7.

And here let us direct our discourse to him who hath conquered and who hath taken the crown, the charioteer who hath gained the victory in all visible and invisible conquests, who hath received the gift of the Holy Spirit, [p. 133] who hath destroyed a second Chedorlaomer, who hath illumined Constantinople, and not that city only, but also this island, and the whole world, I mean my master and Father, John [Chrysostom], Archbishop of Constantinople, nay, rather of the whole world. O who can tell [the number of] thy writings, full of life and full of all spiritual consolation (*or* ornament)? O who can declare and count the multitude of the commentaries which thou hast composed, O holy Archbishop John, the golden tongued! If thou wouldest declare thy honour thou wouldest need thine own tongue, for no tongue of flesh could describe the glory of thy holy life. Thou didst boldly rebuke the kings who had turned away from the truth, even as David prophesied concerning our Fathers the Apostles, saying, "Their sound hath gone out over the "whole earth, and their words have reached unto the "ends of the world."¹ And as for thee thyself, O mighty John, what place is there, or what monastery, throughout the whole inhabited world, wherein thou wilt not find [some account of] thy life, and thy sweet commentaries? even those which are upon the Two Natures of Christ, and they have gone from city to city, and from country to country, and thy discourses have been transmitted and have been made things to guard safely which shall be preserved for all time.

¹ Psalm xix. 4.

And moreover, [p. 134] I will be so bold as to declare that the Empress banished thee by the dispensation of God to this island, and thou didst soften our nature which was as hard as stone and didst make us exceedingly gentle; and we have abandoned the service of idols, and have become servants of God, the Creator of the universe. And thou didst come to this island as a stranger, and thou didst come and didst make thyself like unto the solid wall which standeth firm in the palace of kings, and thou didst take the prisoners, and thou didst make them free, and didst send them back to their country in peace and glory; for the Devil had made them prisoners from the beginning, and had cast them into the blackest darkness, but the King of Kings held them to be precious, and sent thee unto this island to redeem us out of the captivity of the Devil, and thou didst give us unto the King of Kings as a gift [more precious] than any royal gift (now what is more choice, or what is more glorious than all the souls which thou hast delivered out of the hand of the Devil?), and thou hast brought us into the palace of the King of Kings.

And I entreat thee, O my master and my holy father, that peradventure thou mayest grant unto me thy forgiveness, for behold, I have been so bold as to attempt a work which is above my ability, that is to say, to speak words in thy honour. And I think, O my beloved, that in any case I must now moderate my speech, otherwise the length of the discourse will make thee to forget that to which thou hast listened at the beginning; [p. 135] for in everything there should be moderation. And finally, let us present ourselves before the holy Archangel Mi-

chael, and let us beseech him to pray for us to the Good God to forgive us our sins, for he is mighty with our Lord Jesus Christ, through Whom be all glory, and honour, [and all adoration, which are meet for the Father with Him, and the Holy, and lifegiving, and consubstantial Spirit with Him, now, and at all times, and for ever and ever. Amen.]

Νιψ† ἡει πισμογτ τηρογ πενάριότατος ετ
смаршоут. φη εθ μεσ ἐβολ̄εηι πι πῆλ ἐθ
ογλα ογος εφχηκ εボл ̄εηι αρεти πιβει αвва
θεδасиос. Πψири ̄и πιπο† ̄и апостолос
ογοс πψфири ̄и πιаггелос πиархнепископос
ните † Ваки рако†(?) . . . ̄ε]и πиèзоу ̄и

Δ. Δ. ψαι ̄и πиархнаггелос ̄еθ ογλа миխанл. Ете
фai πe соy iб ̄и πиаbot εт смаршоут λθωр.
ογοс ағжω ̄и ғлан миғ ̄и ғази εθве мимет-
нант nem миаграШи εтоу . . . м

. . . εтс . . . ̄иф† . . . миխанл . . . εззоу ̄и ψai
ката ԓавот Ҳе πиархнаггелос ̄еθ ογλа q εр
диàкѡнии ӕе նімѡюг ογοс εғим ̄и ոոչշвноүи
εთнанеү ے пшви ̄и πеміо ̄и ф† ғжак ےボл
̄и ոոյ εтима тируг ογοс οүн . . . εт† ̄εηι
օураֆи фи ере ф† ми նімօф Ογοс ағсаzi оүн

Δ. Δ. εθве ми ̄еθ ογλа εт ̄εηι миаграфи наi ेтаq
† totq nemwoy ̄иxe πиархнаггелос
̄еθ ογλа миխанл ογοс ағнағмoу
ےボл̄еηи ̄и οуғсоxгex τηρογ
nem ̄и οy ԓиагрhi ̄εηi
օуғирии нитеф† ԓиаги

¹ The first leaf of the MS. is torn in many places and several lacunae occur in the text.

Άνοκ Τζιμι ḥ τάρχη ḥ πισαζι ḫεβολήεν φη
 ἐτοι ḥ σολσελ νιι σι νομή ḫεν σωβ νιβεν φη
 ἐτ σωογη ḥ πκαζι τηρφ* ογος φεοτήετ ḥ
 μιδλωτ φη ἐτ ογων ḥ φρο ḥ πισαζι ḥ ογον
 νιβεν ἐτ κωτ | ḫεν ογσπογδη. Νιι πε φαι. 5
 ήθοq πε πλογος ḥ φt φαι ἐτε άνοκ Τφωψ
 ḥ περσωμλ ḫεν ταξις ογος Τζωψ ḥ περ-
 σνοq ἐτ τλινογτ ḥ πιποτηριον ογος Τt ή-
 μοq ḥ ηη ἐθ ηαζt ἐροq. ήθοq πε πλας
 ογος πανογt ḥt πχc πισωτηρ ḥ πτηρφ φη 10
 ἐτ ωψ ḫεβολήεν ρωψ ḥ άληθινον φη ἐτ φι
 φρωογψ ხa Τμετρωμι τηρc φη ἐτ ηεζ ḥ
 ηαι ηεη ηετψαηηαht ḫεογη ḫετζικωη ḥ
 φt. Νιι πε φαι. φαι πε πιάρχηαργελος
 15 ήθ ογλα | ηηχαηλ παρχηρογc ḥtε τζοη ḥ
 ηιφηογi. Αλλα Τtσo ḫερωτεη ηαμενραt ηεη
 ηαψηηi ḥ ηεηριt ḥtε πισαζi Σιη εερετεηt
 τοτεη ηεηηi ḫεν ται ηιψt ḥ άρχη ηηποτε
 ḥtα σi τοt ḫε παι ηιψt ḥ πελαργος φη ἐτε
 ήημοη ιγρηηq ḥtαq ογος ήημοη ψζοη ήηηοi 20
 ḫε ηωκ ḥ τa κογzη ḥ κηβωтoс ḫε πιхro. Σe
 ογηi Τεтенсωoγη ḥ τa ηεтзηkι τηρoγ ογoς
 ηe ήηηoη tηi ḥ շli ḫεn τa ηεтieвωt Σiη
 ήtλωtηt ḥ ογηiψt ḥ κηβωтoс ḫε ογoηψoη
 25 ήηmoc ḫε εр xηиiop | ḫεn φiом ήmaψw ογoς
 ήtесqai ხa τbрeψi ḥ ηiθηoγ. Αλλa ογko-
 zi πe πiаbiη ογoς ογkoγzi πe Τkηbωтoс ογη
 ήtε ήtηi[Τeр gоt]ηηpote ήtai ḫεbοlήεn τai

λύμνη ἐτε ἅμοι λύμνη ὑπάς ψλ κε λύμνη
 εσφθερθωρ ὑτε νιθογ τωογη ἐχωι ουοσ
 ὑτε νι σωιμι νεμ νιχολ σιτέθαλλασσα ἡ
 ἕψωογη ἡ νιβι αν κε σινα ὑπανοσημ ἡ
 ταψγχη ἅμαγλατσε πιχρο. Τοτε ουον 5
 νιβεν ναξος κε ἀ φαι κιμι ἡ ουχμοτ 旱τεν
 ᾧ. β. φ† | κε αφνοσημ κε ουει τ ψγχη ἡ πιρωμι
 ἡ τοτφ σταινογτ ἐσοτε πικοσμιος τηρφ ἐτ
 μεσ ἡ νογβ σι 旱τ. Εθεε φαι † ερ γο†
 μιπωσ ὑπασιογι ἡ ταψγχη ουοσ ἕμι κε ιο
 τακγβωτοс κωκεв ουοσ ται εβωωт ογκογχι
 πε ουοσ ἕμι ἀνοκ ἡ νιβι αν μιποτε
 ὑπασι τοт ἐθαλλασσα ὑπαψτεμταсθοι 旱ен
 ουχιρηнн. Ουοσ ἀνοκ αιψανφαι 旱а νιбici
 ὑτε φιομ νεμ νιψωιм ἡ ἕναψφαι αν 旱а 15
 ουψφит ὑτε φи ἐθ να † ψωψ ηи ὑсезос
 δ. α. κε ώ πιλτεμи | ἡ ρωμι ηιμ πε φи ἐταφ ερ
 ἀναρκαζιн ἅμοк εθρεκιрi сa πψωи ἡ τεκзом
 ісхе кеми κε κoi ἡ σики ουοσ ἅμοи 旱i ἡ
 τοтк μпeрiрi сa πψωи ἡ τекзом. Λλλα 20
 σлнмнш οe ηиψωт πωс ἡпe κ† ηиωу ἡ
 τеккоуχи ἡ пекiεвωт εθору εр ψωт ἡ 旱tс
 σиnа ὑтекбi ἡ πiзфo ηem ̄metiεвωт ηem
 ̄күвωтoс οун ουοσ ακнoсeм ὑтекiψγчh
 ηem ̄күвωтoс ηem π ἐт εнтак οун 旱en 25
 οуχириии ̄ψωп кеми ἡ ηибi αn. Αnoк Δε
 ̄нataλanωтeн | ώ ηаснноy κε αψ τe ̄күвωтoс
 iе οy πe πiлbiн ̄күвωтoс Δe τacapz

ἢ ρεφερνοβι θαὶ ετὲ ἅπι ερ κοινομίν ἄμος
ἢ καλώς. πιλάνη δε πέ πα γητ φαι ἐτε
ῆνον ἐμὶ ἢ ἡητρ οὐδε νηβι ἐ πωι ουσ
πινηβι ἐ πωι ἐ τσωογν ἄμορ αν. ηαι νε
ηηραφη ἐτε ἄπιογονογ. Εθε φαι ἀθωτεν 5
τετενσαι νεμη ἄ φοογ σινα εθρι ερ σα
πωι ἢ τα νον ηαλιστα φη ἐτετεν ερ ἀναρ-
καζην ἄμοι εθρισαι ἐ πεφταιο νεμ φα πεφ

E. A.

ογ ἐβολθεν τφε πε ḥ ογσαρκινον αη πε¹⁰
αλλα ογ ἀσωματος πε ογογωινι πε ογθαμιδ
αη πε ἐβολθεν πιὸνι αλλα ογπηā ἐq ογαβ
πε ḥ ογ ἐβολθεν ηιδιακων ḥτε πκαζι αη πε
αλλα ογδιακων ἐβολθεν ογψας ḥ ζρωμ.
Ογλρχων ḥτε πκαζι αη πε αλλα ογλρχη-¹⁵
αγρελοс ḥτε τζом ḥτε ηιφηογι πε ḥ ογλρχη-
[стратγ]ρογ θτε πκαζι αη πε φαι ἐt εηνα-
κορφη ḥηε πεφογρο θεη πιναγ ἐt εηφογωφ

E. 13.

Δυσαξι αν ἡ α πτακὸ ἡ νιψγχη αλλα ουρεφερ-
πρεςβεγὶν ἡ α πνοζεη ἡ νενψγχη νεμ νεν-
σωμα ἡ σιογ νιβεν ἡλτεν φή πενρεφθλιο.
Ἡ ουρεφεη αν αλλα ουφαιρωογ ς ἡ α πτηρφ
ἡ ουμαστε ρωμι αν αλλα ουμενριτ ἡ τε 25
τσικων ἡ φή τηρογ. በ ουχαξι ηταν αν
πε αλλα ροι ἡ σιρηνη νεμ ουγον νιβεν ἡ ογ
ατ οαι αν πε αλλα ουρεφεη ἡ σητ πε ερε

- Ἐ. Α. ΘΜΕΤΗΛΑΙΤ ἡ φή ωποὶ ἡ διτό | κε φη ἐτ
ερὲτιν φλαψδι φη ἐτ κωφ φλαψιμι ογος φη
ἐτ κωλσ σεναογωμη ναφ. Ογος λνοκ շω
ἐταιναγ ἐ ταινή ἡ πα βε δε δεν ογραψι λισι-
τοτ ογη ἐροφ ἡ φοογ ατβηε μεταρκος. 5
Ειερὲτιν շիա նտλե ն օγմիա ογος εικωλշ
շիա նսελογων նի ալլա զուաօս նթօկ ծ
փη ἐθ μεշ ն ձրեթ ογος զմει ն ժցա չε
օγ շար պε ἐτ εκψιη նսազ ն տοτ ն ֆοογ
մենենց թրէ բր ջօրպ նտէկչ. · Δκκην 10
- Ἐ. Β. նչա ն օցεցըրկամոն | նչեն ժրոմպ ն վերι
նեմ տձրխ ն ուզա նտե բե տիրօγ ογος պա
րի օց ակչա ն կե լօգօс նչեն փη ἐτε նու
օցօն տանց հեն նմիւ նտե նիշիօմ է նալզ
նչշոտ էրօգ պշնրենիс ն պշե պալցիօс յանիис 15
պրեգ օմի պափիր ն պիպաթելետ ն օցավ.
Մի կեմ ան ծ պա յատ չե նանե ուզի հեն
շաբ ունեն ն ֆրի է ակօցամ և նտէկչ
և նտէկալի խաօցա ուզի հեն շաբ ունեն
Միրի ն էտեզչ նմօս նչե պենչա ն ձոս-20
- Ղ. Α. տօլօс | պալցօс չե ժակցչս նտե փή օցութ
պե հեն ուշնօց ականչակ նեվօլ նտէկտացն
հարօс. · Անօկ ՃՆԱ բր օց ծակ օցօց
նտաչօս ծակ ծ պա նենրի չե ակչաչ ն կալաօ
օցօց ակօցան ն օցփրաօց նեվօլ ալլա ՃՆԱ 25
բր տօլիան օցօց նտաչօս ն ֆրի ն պափիր
ն ուշ Ավրաան պարքան ն ուպատրիարքիս փη
նելզ բր յատ ն օցմիա ն ենօս ն էտազօս ն

φ† οὐκεὶ οὐκονδῶκον ἡ σαξι οὐκεὶ παῦσι
 ζ. β. παι κε σοπ οὐγος καν φαι οὐγογὸ | σαξι
 ὑτει εθριτενεωντ ε πψφηρι ἡ φ† αλλα
 λνοκ εἰε ερ τολμαν ψα ῥ ἡ σοπ ςωλος
 οὐγος φνλατασθοιαν. Ξε ογει ὑθοφ πε ογνογ† 5
 ἡ ογωτ οὐγος ογ̄σις ἡ ογωτ οὐγος θωφ τε
 ΤΗΜΕΤΨΛΗΑΣΘΗΨ ἐθ μην ἐβολ ψα ἐνεσ. Κεν
 φαι τ̄θωτ ἡ πεκχητ ξε φ† φη ἐταφσονζεν
 ηαν ξε ὑτενἐρετιν σινα ὑτενδι ὑμον ξε
 εθωε ογ τετενἐρετιν ὑμοι εθριρλω Κεν ιο
 τετενμη† Κεν παι ηιψ† ἡ ψαι ἐτ φωρψ
 ἐβολ Κεν πικοсмioс τηρψ ὑμαγατψ αλλα
 ιι. λ. ουκεὶ Κεν ηιψηνγι | οὐγος ηιθωτεν τετενωψ
 ἐβολ ἐζωι ηικογχι ουκεὶ ηιηιψ† ηιψωογτ ουκεὶ¹⁵
 ηιψιόμι ηρετενχω ηιμοс ξε τεντ̄σδ ἐροκ ἡπ
 ερ ρωκ ἐβολζα παι ηιψ† ἡ ψινι οὐγος
 ητεκταμοи η παι ηιψ† ἡ ψαι Νεм πταιδ
 η φη ἐτογ ερ ψαι ηαψ η Κητψ φαι ἐτ ερ
 πρεσβεγιη Καρον τηρεν Κατεν φ†. Νιμ ηε
 ηιψ† ητε πιπαλλατιон ἐβηλ ἐ πχ̄ ουκεὶ πεψλρ-²⁰
 Χηιстратγγογc ηθ ογαв ηιханл. Ογοсмienen-
 сωс τεннlaoγaстeн ηicωoγ ψωn ηan η πeтeн
 ηiηψiηi ηaηmenra† ξe πiθebiò | aψbiсi
 ογoг φcoγtωn aллa aмiωiηi oγaзθeнnoу ηicωi
 ξe ογeи η aηiηψ† ηt e πiпaлlаtиoн kиn η 25
 ψωl η piдiпn oуg φiηoγrωtεv ηiη ηe ηai ηiηψ†
 ηtaγ εr ψoрp η rωtεv οuкeи πiарxнàГgeлoс

ΜΗΧΑΗΛ. ΣΩΤΕΜ ἀΝΟΚ ΔΕ ΤΝΑΤΑΜΩΤΕΝ ἔρωΟΥ.

ΑΔΑΜ. ΣΗΘ. ΕΝΩΘ. ΜΑΘΟΥΣΑΛΑ. ΝΩΕ.

ΑΒΡΑΑΜ. ΙΣΑΑΚ. ΙΑΚΩΒ. ΙΩΣΗΦ. ΜΩΥΣΗΣ.

ΑΛΑΡΧΗ. ΙΗΣΟΥΣ. ΓΕΔΕΩΗ. ΒΑΡΛΑΧ. ΣΑΜΨΩΗ.

θ. α. ΙΕΦΘΑΙΕ. ΔΛΑΓΙΔ. ΣΟΛΟΜΩΗ. | ΙΕΖΕΚΙΗΛ. ΗΣΑΙΑΣ. 5

ΙΕΡΕΜΙΑΣ. ΑΝΑΝΙΑΣ. ΑΖΑΡΙΑΣ. ΜΙΣΑΗΛ. ΗΛΙΑΣ.

ΕΛΙΣΕΟΣ. ΝΕΜ ΠΣΩΧΠ ή ΝΙ ΚΕ ΠΡΟΦΙΤΗΣ.

ΖΛΑΧΑΡΙΑΣ. ΠΙΟΥΓΗΣ. ΝΕΜ ΙΩΑΝΝΗΣ ΠΙΡΕΨ Τ

ΩΜΗΣ ΝΕΜ ΠΙ ΤΙΒ ή ΛΠΟΣΤΟΛΟΣ. ΝΕΜ ΠΙΛΓΙΟΣ

ΣΤΕΦΑΝΟΣ. ΝΕΜ ΝΙΣΕΛΛΟ ΣΥΜΕΩΗ ΠΙΟΥΓΗΣ ΈΘ ΙΟ

ΟΥΓΛΑ. ΝΕΜ ΠΧΩΡΟΣ ΉΤΕ ΝΗ ΈΘ ΟΥΓΛΑ. ΝΕΜ

ΠΧΩΡΟΣ ΉΤΕ ΝΙΘΜΗΗ. ΟΥΓΟΣ ΟΥ ΠΕ ΠΑΖΦΟ

ΛΙΣΑΖΙ Ε ΝΑ ΠΚΑΣΙ ΝΙΜΑΛΥΔΑΟΥ ΛΛΑ ΖΕΜΜΑΖ

ΗΧΕ ΠΟΣ ΉΤΕ ΠΩΟΥ ΝΕΜ ΠΤΑΓΜΑ ΤΗΡΨ. ΉΤΕ

ο. β. ΝΙΦΗΟΥΓΙ ΝΙΑΓΓΕΛΟΣ ΝΕΜ ΝΙΑΡΧΗΑΓΓΕΛΟΣ | ΝΙ- 15

ΧΕΡΟΥΒΙΜ ΝΕΜ ΝΙΣΕΡΑΦΙΜ ΝΙΘΡΟΝΟΣ ΝΙΜΕΤΒΣ

ΝΕΜ ΝΙΣΟΜ ΕΥΗΜΑΖ ΗΧΕ ΝΑΙ ΤΗΡΟΥΣ ΕΥΤ

ΩΟΥΣ ή ΦΤ ΝΕΜ ΦΗ ΈΤ ΑΦΑΙΨ ή ΛΡΧΗΑΓΓΕΛΟΣ ΈΘ ΟΥΓΛΑ ΜΗ-

ΧΛΗΛ. ΛΛΑ ΤΟΥΩΨ ΛΝΟΚ ΕΘΡΙΚΟΤ ή ΚΕ ΣΟΠ 20

Ε ΤΑΓΛΗ ΉΤΕ ΠΠΙΨΦ ή ΛΡΧΗΑΓΓΕΛΟΣ ΈΤ ΟΥΓΛΑ

ΜΗΧΑΗΛ ΟΥΓΟΣ ΉΤΑΨΕΝ ΝΙΝΙΨΦ ή ΡΩΜΗ ΉΤΕ

ΠΚΑΣΙ ΖΕ ΠΩΟΣ ΣΕΧΗ ΉΕΝ ΠΑΙ ΝΙΨΦ ή ΖΛΑΙ ΕΘ

ΟΥΓΛΑ ΝΕΜΑΝ ή ΦΟΟΥ. ΙΣΧΕ ΣΕΡΛΨΙ ΣΙΝΑ ΉΤΑ-

ι. α. ΡΑΨΙ ΝΕΜ ΝΗ ΈΘ ΡΑΨΙ | ΚΑΤΑ ΠΣΑΖΙ ή ΠΙΑΠΟΣ- 25

ΤΟΛΟΣ. ΑΠΛΩΣ ΤΝΑΖΙ ΤΟΤ ΈΒΟΛΗΕΝ ΦΙΩΤ ή

ΤΜΕΤΡΩΨΙ ΤΗΡΣ ΦΗ ΈΤ Λ ΦΤ ΘΛΜΙΟΨ ΚΑΤΑ

Π ΕΤΕ ΦΩΨ ή ΙΝΙ ΝΕΜ ΣΙΚΩΗ ΠΛ ΒΣ ή ΙΩΤ

- ι. β. ΜΟΥΣΤ ΝΕΜΙΩΟΥ. Κλη ἀΝΟΚ οὐρεφερνοι |
οὐσ αιψαντ̄ ναφ ἐν φραῳ ἐν πα σητ. ΧΕΡΕ
πα δε ἐν ιωτ ἐθ ουας χερε φιωτ ἐν ημετιωτ
τηρογ χερε φιωτ ἐν πρενος τηρφ ἐντε θμετ-
ρομι ηηὲ(sic) ἐταγψωπι ηεμηη ἐθ ηαψωπι ηο
ογη. Ουσ ἀνοκ շω ἐψωπ αιψαντ̄ ναφ ἐν
παι χερετισμοс ἐτ οι ἐν μαζ ἀναρκη շωպ
ητεψμοց̄ ηηη ἐν φρη̄ ἐν ογιωτ ἐν πεψηρι
ԶԵ ἀնօց ՚ ալափորի նտեկ ըր ֆալ հեման շոկ
հեն παι սափ̄ ն ֆալ ն ֆօօց ουσ αιψանչիմι 15
ն օյպարրիսիլ ՚ և տոտ Շնացիր նπεզմեց̄
ii. λ. ΑΗ | ՚ ՁԼՏԵՆ ՊԵԳՈՒՐՈ ԱԼԼԱ ԱԳՑԻԼ ՚ ԵԽՕԳԻ
ԽՈԲԻՑ ԽԵՍԻԴԻՑ ՚ Ե ՔԵԳԵՐՓՄԵՑ. Չօι ն ԱՐԽՈՒ
ԱՆ ՚ ՃԵՆ ՕՂՃՃՅՑ ն ՕՂՎՏ ԱԼԼԱ ՚ ՃԵՆ ՊԽՈՐԾ
ΤԻՐՓ նտե նիփիօց ԿԱԴԱ ՊՈՎԱՏԾԱՑՆ ն ՊԵ 20
ՕՍ ՆԵՄ շաբ ՚ ԿԵՆ ՚ ՊԵ ՇԱՑ ՚ ԵՐԱՏԳ ՀԱ ՀԱՑԻ
ԱՆ ԱԼԼԱ ՚ ՊԵ ՇԱՑ ՚ Ե ՌԱՏԳ ՀԱ ՕՂԻՆԱՑ ն ՓԻ
ԵՎԿՈՑ ն ՏՈՏԳ ն ՇԽՈՎ ՚ ԿԵՆ ՊՐԵՆՈՑ
ն ԱՐՓՈՒՄ. ՚ ԿԻ ՊԵ ՓԱԼ ՚ ԵՐԵ ՚ ԿԱ ՍԱՓ̄ ն ՇՈՅ. 25
՚ ՏՈՒ ՚ ՇՈՎՏԳ ն ՊԱ ՚ ՐԻ̄ ՚ ԿԻ ՚ ՍԱՓ̄ ն ՚ ՇՈՅ.
iii. β. ՚ ՇՈՎՏՓԱ ՚ ՊԵ ՚ ԿԻ ՚ ԱՐԽԱԼԱՐԳՐԵԼՈԾ |
՚ ՆՏԵ ՚ ՇԽՈՎ ն ՆԻՓԻՕՑ. ՚ ԿԻ ՊԵ ՓԱԼ ՚ Ե ՚ ԵՐ
ՖԱԼ ՚ ԿԱ ՚ ՆԽԵ ՚ ԱԼՋՐԵՒ ՚ ՏԻՐՈԳ. ՚ ՆԹՈԳ ՊԵ ՚ ՄԻԽԱՆԸ

παρχων ἡ θμετούρο ἡ πιφνογί. Νιμ πε φαι
 ἔτ α πογρο ερ φωριν ἰμοφ ἡ ται πιφτ ἡ
 βρηπι ἐθ ηεσ ἐβολθεν παι νοξ ἡ ωογ ογος
 αφτ σιωτφ ἡ νοξ ἡ στολη ογος αφμορφ ̄εη
 παι νοξ̄ ἡ πογν σι ώηι ἡ μηι ἐτε ἱπε 5
 ογον ωωπι ἡ πεφ ρητ φαι πε Μιχαηλ πινιφτ
 ἡ αρχηλαργελος ἐτ βοσι. Νιμ πε φαι ἐρε
 ιι. α. πιαργελοс νεм πιταρμὰ ἱτε πιφνογί | ερ
 γελπιс ἡ φοογ ογος εγερ ωαι νεμαφ ̄εη
 πεφωλι ἱθοφ πε μιχαηλ φητ α φτ θαψφ ἡ ιο
 αρχων ἡ τεφμετούρο τηρс. Νιμ πε φαι
 ἐτε σεσονζεν ἡ πιταρμὰ τηρογ ἱτε πιφνογί¹⁵
 σεσωτεμ ναφ ἱθοφ πε μιχαηλ πιαρχηλαργελοс
 ἐταψωτεμ ἡ σα φογαςαζνι ἡ πбс ἐ εψιογί¹⁶
 ἐβολζαροφ ἡ πιρεψсеми ἐτ շωογ. Νιμ πε φαι
 ἐτ ερε τεχηη νιβεη ἐτ ̄εη πικοсмос τηρφ
 εγκωρφ ογοс εγερ ωαι ναφ ἡ φοογ. φαι
 ιι. β. πε μιχαηλ πιαρχηλαργελοс | φη ἐτ σοφт ἡ
 να πιφνογί ογοс φсωт ἡ ναπκασι զիր ἡ
 πεημεγί ἡ πεημεο ἡ φт πεη ρεφθамиò εθве 20
 τεφнифт ἡ ձրափ էեօүн էրոն. Πληη αтбне
 скандалои να πιφνογί ερ ωαι ἡ φοογ οу
 πε պշաբ նա պկասι ̄εη φαι նի παι ρηт ֆատ
 οյրլափ մ παι ρηт ογοс նտօցερ ωαι νεм
 πιαρχηларгелос էθ οյав Μιχαηλ. Ογοс նе 25
 οյրամи աи πε ογοс նе նմոն քամι հանայ
 էրօգ ̄εη πεφծօց նտεփան շւշեն պկասι ն
 ιι. α. φրηт էտ շինոցт ̄εη կե նա չե | οյփնա

ογος ογαρετ αν. Μιχαηλ ογωμα αν πε
ογος μιμον ψκομ η ογωμα η ρεφογωμ
ηαγ εροφ ιε ητεφφαι ήα πεφωγ. Λιοκ δε
τηα ερ ογω ηταχος ηωτεη ογος ηταθωτ η
πετεη ζητ ήεη παι γυσον ζε ηα τθε ηαερ-
ηοβι αν ογδε μιμονμετζαζι ήεη τουγμητ η
κε σοπ αν. Ογδε κοσ ογδε μοστ ογδε
καταλλαλια ογδε ηωικ ογδε ήωτεη ογδε
διογι ογδε ζλι έβολ ήεη πιβωήηη αλλα
σεογαβ εγνίτον ηηιωογ ήεη ηη έθ ογαβ ιο
ηη. β. ογδε εγωπ ήεη ηη | έθ ογαβ ήεη πικοσμος
ψλ ένερ ζεερ φαι ηη σνογ ηιβεη ήατεη πι-
ογρο ίηη ήεη ογδαι ηη ατ κωρφ. ζε ογηι
αγκηη έξιογι έβολήηη τουγμητ ηη πιρεφσεηι
πζαζι ηη πιρεφθαμιο πζαζι ηη μεθηηη ηιβεη ιη
πζαζανας(sic) Εθεη φαι ζεερ φαι ηη πιαρχη-
αρρελος έθ ογαβ ηηιχαηλ ηη φοογ παρχερογ
ηητε τζοη ηη ηηφηογι φη έταφχω ηαη επεσητ
ηη ται τραπηζα έτεη ηηφω ηηιος έτεη έτραπ-
ηη. α. ηζα ηη παι φαι φαι έτ ηη ηη έθρηι ήεη | 20
τθε ηεη ζιζηη πκαζι ογηι κατα φογαγσαζη
ηη πενσωθηρ ιηη πηη ζε πεφογαγσαζη φα
πεφιωτ πε. ζε φιωτ ηεη πφηρι ηεη πιπηλ έθ
ογαβ ογηογη ηη ογωτ πε ογμετογρο ηη ογωτ
ογόμοογσιος ηη ογωτ ηηιον φωρα ηηταφ. ογ 25
ατ ήετηωτη ογ ατ σοπ αλλα ηθοφ πε πωπ
ηη πηηρφ ηη ήρηι ηη πεφερ φιωι ηηιαγατη
ηη ηηφηογι ηεη ηη πκαζι. Ογος ανον

ΣΩΝ ΤΗΟΥ ὡ ΝΑ ΜΕΝΡΑΤ̄ ΕΘΕΒΕ ΣΕ ΛΙΚΗΝ ΗΑ-
 ΙΔ. Β. ΕΝΣΟΥΟΝ ΘΜΕΤΗΙΩΤ̄ ΝΙ ΠΑΙ ΩΛΙ | ΈΤ ΦΩΡΨ
 ΝΑΝ ΈΒΟΛ ΝΙ ΦΟΟΥ ΣΕΜΠΨΑ ΕΘΡΕΝ ΕΡ ΩΛΙ ΣΩΝ
 ΝΙ ΦΗ ΈΤ ΕΡΕ ΝΙΑΓΓΕΛΟΣ ΝΤΕ ΦΤ̄ ΕΡ ΩΛΙ ΝΑΨ
 ΝΙ ΦΟΟΥ. ΟΥΟΣ ΝΤΕΝΚΟΛΣΕΛ ΝΙ ΠΕΝ ΣΑ ΉΟΥΝ5
 ΝΕΜ ΣΑ ΒΟΛ ΉΕΝ ΠΕΧΙΝΨΑΛ ΈΗΟΥΝ Ε ΠΑΙΔΙΨΗΝ
 ΦΛΙ ΈΤ ΜΕΣ ΝΙ ΩΟΥ ΝΙ ΦΟΟΥ ΣΙΝΑ ΝΤΕΝΟΥΨΩΜ
 ΈΒΟΛΗΕΝ ΝΙΑΓΑΘΟΝ ΤΗΡΟΥ ΝΑΙ ΈΤΑΨΕΒΤΩΤΟΥ
 ΝΑΝ ΝΖΕ ΦΤ̄. ΛΛΛΑ ΛΤΕΤΕΝ ΖΟΣ ΣΕ ΙΣΖΕ ΟΥΔΡΙ-
 ΣΤΟΝ ΝΙ ΟΥΡΟ ΠΕ ΣΕΜΠΨΑ ΝΤΕΝΖΕΜΙ ΩΛΤ¹⁰
 ΟΥΘΩΨΕΜ ΝΙ ΝΙΝΙΩΤ̄ ΝΤΕ ΠΠΑΛΛΑΔΙΟΝ ΝΙ
 ΙΕ. Α. ΦΩΡΨ. ΕΙΕΨΕΝΨ ΛΝΟΚ ΣΕ Ω ΠΑ ΒΣ | ΝΗ ΝΘΟΚ
 ΛΝ ΠΕ ΈΤ Λ ΦΤ̄ ΘΑΜΙΟΚ ΉΕΝ ΝΕΨΙΖ ΝΜΙΝ
 ΝΙΜΟΨ ΚΑΤΑ ΠΕΨΙΝΙ ΝΕΜ ΤΕΨΙΚΩΝ ΟΥΟΣ ΛΨ-
 ΜΑΣΚ ΈΒΟΛΗΕΝ ΠΕΨΔΟΥ ΟΥΟΣ ΛΨΜΟΥΤ̄ Ε ΠΕΚ-¹⁵
 ΡΑΝ ΣΕ ΛΔΑΜ ΟΥΟΣ ΛΝΟΚ ΤΗΟΥ ΤΕΡΕΤΙΝ ΈΒΟΛ-
 ΣΙΤΕΝ ΤΕΚΜΕΤΑΓΛΑΘΟΣ ΝΕΜ ΤΕΚΜΕΘΗΙΩΤ̄ ΟΥΟΣ
 ΤΤΗΟ ΈΡΟΚ ΕΘΡΕΚ ΤΑΜΟΙ ΣΕ ΝΗ ΝΘΟΚ ΣΩΚ
 ΚΡΑΨΙ ΉΕΝ ΠΩΛΙ ΝΙ ΠΙΝΙΩΤ̄ ΝΙ ΛΡΧΗΛΙΤΕΛΟΣ
 ΈΘ ΟΥΔΑΣ ΜΗΧΑΗΛ. ΣΩΤΕΜ ΠΕΖΑΨ ΝΖΕ ΛΔΑΜ²⁰
 ΣΕ ΑΓΑ ΛΝΟΚ ΠΕ ΛΔΑΜ ΟΥΟΣ ΛΝΟΚ ΈΤ ΕΣΤΟΙ
 ΙΕ. Β. ΝΗΙ ΕΘΡΙΘΩΨΕΜ ΝΙ ΟΥΟΝ ΝΙΒΕΝ | Έ ΠΑΙ ΩΛΙ ΝΙ
 ΦΟΟΥ ΝΤΑΡΑΨΙ ΉΕΝ ΟΥΜΕΤΖΟΥΨ ΈΡΨΟΥ ΤΗΡΟΥ
 ΕΘΕΒΕ ΣΕ ΈΤΑΙΤ̄ ΣΩΝΤ ΝΙ ΦΤ̄ ΟΥΟΣ ΛΨΕΝΤ
 ΈΒΟΛΗΕΝ ΠΠΑΡΑΔΙΟΣ ΕΘΕΒΕ ΣΕ ΛΙΕΡ ΠΑΡΑΒΕΝΙΝ²⁵
 ΝΤΕΨ ΝΤΟΛΗ. ΉΕΝ ΠΣΙΝΘΡΕ ΤΛΒΟΗΘΟΣ ΕΨΛ ΘΡΙ
 ΟΥΨΩΜ ΈΒΟΛΣΙ ΠΟΥΤΑΣ ΝΙ ΠΙΨΨΗΝ ΈΤΑΨΟΝΣΕΝ
 ΝΗΙ ΕΨΤΕΝΟΥΨΩΜ ΈΒΟΛ ΝΙ ΉΗΤΨ. ΜΗΧΑΗΛ ΣΕ

νέοο φατέσθω μή πότε είχει φατεί πάνωνι
μη εύβολος είθε φαι τραψι θεον πεφωλι μή
φοογ. Ὡλειλ πικογχι μή φηρι ετεταινούτ

ιζ. α. ματαμοι σωκ ισει κραψι | μή φοογ θεον πεφωλι
μή πινιψή μή αρχηλαγγελος εθε ογαν μηχανλ. 5
Ανοκ δε τραψι ογοσ τ ερ φαι μή φοογ κε
ογει φη ετογερ φαι ναφ μή φοογ νέοο πε
εταιφ φαι μή πα φογφωογφι νεμ πα σλιλ σα
φτ ογοσ μπε φομις ε πφογφωογφι μή πα
σον εθε κε μπε φενφ θεον ογεωγτεν εθειο
φαι ανοκ τερ φαι μή φοογ. Νεοκ δε σωκ
ω σιθ τηλαγ εροκ μή φοογ εκθεληλ θεον πεφωλι
μή πιαρχηλαγγελος εθε ογαν μηχανλ πεκαφ κε

ιζ. β. άνοκ μεν τραψι ογοσ | θεληλ. Εθε κε
εται καιν ρωψτ μή λειλ πα σον λ φτ τηιτ 15
μή να ιοτ ογοσ μπε τα μαγ κιμι μή ογερωψ
εθρε σφλανογψτ εθε κε λαψφωογι μήε πε-
σερωψ τεθε πεσηικασ μή σητ ετεν λειλ πα
σον. Άλλα πιαρχηλαγγελος εθε ογαν μηχανλ
λαψφλανογψτ θεον ογθρε μή ππάτικον εύβολθεν 20
τφε εθε φαι σηππε τραψι μή φοογ. Ὡλεινωχ
πιθημι φηέτ α φτ ογοθεεψ εύβολθεν πικοσμος

ιζ. α. σηππε τηλαγ εροκ κραψι | μή φοογ πεκαφ κε
άνοκ μεν τραψι ογοσ θεληλ εθε κε πγενος
τηρψ μήτε τημετρωμι σαν εύβολθεν πλαρρου 25
πε ογοσ μηχανλ μηψχω μή τοτψ εύβολ αν εφτσο
σα φτ οθρεψαι μή πιρεψερνονι ογοσ μήτεψταν
θωογ φα ενεσ άνοκ μεν τραψι θεον πεψ φαι

εθε ε τις οντος εσεν ναψηρι. Ω μαθογαλλ
πι θελλο ηταφαιτι θεν νεφεζουγ πως κρασι
ηθοκ γωκ ε εγει θηαγ ε πεκογωβω νεμ
ιζ. β. πεστη η νεφεζωσ | θεν θηιτη η παι άριστον
πεζαφ δε ητε μαθογαλλ ε ε πως άνοκ5
θηαρασι αη ουρος άνοκ πε πιμασ η ισε η
άδαμ. Ε λ πιαρχηαργελος εθ ουρα ηηχαηλ
δι η ναεγχη αφενογ ε πωσι ωα φτ ε αφερ
γηοτ ηηι η ουρος ηασι φατ εφεργογδ ε φα
άδαμ παιωτ η λη η ρομπι. Ω ηωε πιθηι ιο
άνοκ νεμ θαω ηημοσ ε εακοι ηι φρητ ε
θηαγ ηροκ ε εακοι θεν ουηιση η ρασι
ηι φουγ πεζαφ ε ε πως θηαρασι αη ουρο η
ιη. α. ταθεληλ ε ε ουει ηηαιχη θεν | πιηαγ ητ λ
φτ χωντ ε πικοσμος ε πιηιφοτη ηεβολ αφιτη η5
ηερογη ε θηηηωτοс νεμ τασηιι νεμ ναψηρι
νεμ ηεβολθεν γενοс ηιβεν ητ κιμ σιζεν
πκασι ουρο αφογωμ ηηι καταρακτης ητε
τφε. Ε αφιωφ ηεων ηηι πιμογ ηηι γωογ ηη
ση ηηι ηεζογ νεμ ση ηηι εζωρς ουρε ηηπε η20
ηαγ ε φρη ουρε πιοσ ουρε ηηιογ. Αλλα
ηηχαηλ ητ ερ οικωνομηη ηηηον ουρο ηηπε
φ ηα τοτη ηεβολ εφτη ηηι φτ φταγνο
ιη. β. ηηι ηηιωγ | ηηι αγασαιτι αφογωη ηεβολ ητε
πιφογε ε αινοζεη άνοκ νεμ ηη ηε ηεμηι. 25
Ω λαρραη φιωτ ητε ηηπατριαρχης ηη ηθοκ
γωκ κρασιηη φουγ θεν πιωτη ηηι πιαρχηαργελοс
ηε ουρα ηηχαηλ πεζαφ ε ε ηα άνοκ θεν

ογμετσογδὸ ὕραψι σε ἀνοκ πε πιφορπὴ ρωμη
 ἐτ α μιχαηλ ςωιλι ἑροφ πεψφηρ ἡ αργελος
 γαβριηλ ογος αφτσὸ ἡ πᾶς ἐχωι ցիա αιερ
 πεմփա ἡ իւլակ ογος αιογωμ νεμωογ նատեն
 թ. α. πιψփոն ἡτε մարի. Ո իւլակ πιψա էθ ογաβ | 5
 νεմ πιψօցփաօցփι էտ ֆիր և ֆի էտ օնի.
 Նեօկ շակ կը օյ [նեն պա մա և ֆօօց] կսէլ-
 սալ նեն պա նիշտ և սօլսէլ նեն պա և
 πιպքհալգրելօս էθ ογաβ μιχաηλ պէզագ չε
 ἀνοκ մեն ժսէլսալ չε օյει ἀνοκ οցփիր թ
 մնացալ նտε նա յոտ ογος τα մայ οցգիրի
 πε մպ սմիւ և օցփիր էվիլ էրο. Ογօς
 մենենց ֆա և պա յատ սօնց և տօտ նեմ բաτ
 ογօς ազօլտ էչեն շանան ցիւն օյտաօց
 բզացիտ է ձիաց է ժմախերա նեն նավալ նեն | 15
 թ. β. տչիս և պա յատ զօցփա է նօթեթ | էվիլ չε
 և մιχաηλ բաված ազամոն և ժմախիր էվօլ-
 նեն տչիս և պա յատ օցօς ափտ նազ և օցալի
 և բչաօց և տա վեբած ազչակ էվօլ նչե պա
 ֆօցփաօցփ. Ո բարքան և նոպատրիարքիс | 20
 յակած փի էտագփատ և չար նեն ֆի օցօς և
 ափափ նեն նիրամ մի կրափ և նեօկ և ֆօօց
 նեն պա և մ բարքհալգրելօս էθ οցաբ մιχաηլ.
 Պէզագ ճէ նչե յակած չε աշա հրափ և ֆօօց
 չε և պա սօն նշաց կօլտ էվօլ ափաթ է ժնի. | 25
 թ. ա. սօս ֆա լավան պսօն և տա մայ. | Ափ ֆա րօ
 նչե մιχաηլ ազսմուն բավեխ նի էվօլնեն
 նեզէնաօց օցօς ազմօց էրօ նեմ նափի

ΝΕΜ ΠΑΣΙΟΝΙ ΛΑΦΘΕ ΠΙΣΛ ΤΗΡΨ ΒΙ ΣΜΟΥ ΈΒΟΛ
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 ΕΘ ΟΥΛΑΒ ΞΕ ΠΙΡΑΨΙ ΦΨΗ ΠΕ ΞΕ ΟΥΕΙ ΜΗΧΑΗΛ
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 ΝΑΝ ΈΠΙΚΑΣΙ ΉΤΕ Τ ΈΠΑΓΓΕΛΙΑ ΕΘΒΕ ΦΑΙ ΤΕΝ-
 ΡΑΨΙ Ή ΦΟΟΥ. ΑΝΟΚ ΠΕ ΓΕΔΕΩΝ¹ ΤΡΑΨΙ ΉΕΝ²⁰
 ΟΥΜΕΤΣΟΨΟ ΈΘΒΕ ΞΕ ΜΗΧΑΗΛ ΠΕ ΈΤΑΨΙ ΨΑ ΡΟΙ
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 ΠΑΙ ΨΑΙ Ή ΦΟΟΥ. ΛΨΕΡ ΟΥΨ ΉΧΕ ΝΙΚΡΙΤΗΣ²⁵
 ΟΥΟΣ ΠΕΧΩΟΥ ΞΕ ΤΑΦΜΗΙ ΠΕΝΡΑΨΙ ΟΥΝΙΨΤ

¹ The scribe has omitted the address to Gideon.

ΠΕ ΣΕ ΝΑΝΟΙ ή λαβρην ἵσκεν τεμμέτκογχι φατ
 κἄ. β. ΕΝΜΕΤΝΟΣ | ήπε ωηρι ψωπι ναν ανόσι δε
 ἐρατεν ἐνερ προσεγχησε ανφαι ή ογωγ-
 ωωγψι μή φή αφσομς ήσε πιαρχηαργελος
 ἐθ ογαβ μιχαηλ ἐσεν πενθεβιδ ογος αφώλις
 ήτεν προσεγχη νεμ πενωγψωγψι φα φή
 αφερ πενμεγι ήπεμθ ή φή αφερ σμοτ ναν
 ή πιχωρι σαμψωμ ἀνοη δε νεμ πενψηρι τεν-
 ραψι μή φοογ. Ω δαγία πουρο ή θμηι ογος
 φιωτ πάξ κατα σαρζ σηππε Τηαγ ἐροκ ή το
 φοογ κραψι ογος εκκιν ή τεκ κυθαρα θα πι
 κἄ. α. ή ήν καπ ̄εν | παι ἀριστον ἐταφθασμεν ἐροφ
 ήσε πιαρχηαργελος ἐθ ογαβ Μιχαηλ μή φοογ.
 Πεκαψ ήσε δαγία ξε ̄εν ογμεθμηι τραψι
 μή φοογ ογος Τθεληλ ξε πιψλι τηρογ ήτε 15
 ηη ἐθ ογαβ ογψαλμωδιλ ήτε φογαι φογαι
 ήμωογ ετ εψηογτ σισεν πασητ πιερ ψαλιν
 δε ἐτ τομι ἐ παι φαι ήτε πιαρχηαργελος
 ἐθ ογαβ μιχαηλ ἐτε φαι πε Δε πλαργελος ή
 ποσ σικοτ μή πικωτ ή ογον ηιβεν ἐτ ερ γοτ 20
 ̄α τεψκη ογος φηανασμογ. Ω σολομωη
 κἄ. β. πισοφοσ | ηη χραψι αη ̄εν πψαι μή πιαρχη-
 αργελος μιχαηλ πεκαψ ξε ̄εν ογμετσογό
 τραψι εεψε πιαρχηαργελος εθ ογαβ μιχαηλ
 ήθοφ αφψωπι ηεμηι ἵσκεν τα μετκογχι ογος 25
 αφθερε Τσιρηηι ψωπι ̄εν ηαέσοογ αφτσό μή
 φή αφσονσεη ηη εεψι κωτ ή ογη μή ποσ.
 Ω ιεζεκιας πουρο ή θμηι ηη ήθοκ σωκ κραψι

μὴ φοογ̄ ἡεν πψαι μὴ πιαρχηαργελος ἐθ ογαβ
 μιχαηλ. Πεζαφ δε πωσ τηαραψι αη ςε α
 κῆ. λ. ιιιγριοс ερ γοογ | γοαгевъ τίмοи нем πα
 λαос πιархηαргелос ἐθ ογαβ μιχαηλ ηθοց
 πε ἑταփարի էրωօց հեն տէչարշ էրε տօղնու 5
 իր ն ըթէ ֆո ն բան է պիալշնեն ձնօк նем
 πα լաос տիրգ. Ḡ նօայաс պիսփ ն պր-
 φիտիс օց պε πεկրափ շակ ն ֆοօց հեն πψαι
 μὴ πιархηαргелос ἐθ ογαβ μιχαηλ. Πεζαփ
 չε ֆαι պε πա թափ չε միհիւ տիրօց էտ ձ յօ
 մահասս նем նեզփփիր էնօց էչավ նազծի
 էրաթ նемի նչε πιархηարгелос μιχαηλ եցի
 κῆ. β. չօմ նիւ | նեմ նոմի ֆատ օցվաստ հեն տա
 նոմի հեն օցվափօց ն ֆե. Ḡ պա յատ էθ
 ογաб իերεմիաс ձնօк ժնաց էրօկ ն ֆօօց նեմ 15
 παι նիփ ն հիւց էտ եր օցամի օցօց կրափ
 հեն πψαι ն պιархηαրгелос ἐθ ογαβ μι-
 χաηλ պεζαփ չε ձնօк նեմ ժրափ ն ցօց
 չε ձ մոցրաօց տիրօց նտէ յօցձա իր նեմի
 ն նիպետշաօց տիրօց օցօց նացափտ օցնու 20
 հեն օցնալ նար մιχաηλ ճε ծցի էրաթ նե-
 ми ձփափ նիւ ն օցօնուս նեմ օցլմաց.
 κῆ. λ. Ḡ իεզεկիηл պիսփ | ն պրօֆիտիс ձմօց չε
 նտէկտամոն էպեկրափ շակ ն ֆօօց հեն
 πψαι ն պιархηαրгелос ἐθ ογαб μιχαηλ. 25
 Πεζαփ չε ձնօк նեմ ժրափ օցօց ժօցնօց չε
 μιχαηλ պε էտափնի նիւ ն պիչարտիс էտ
 շինոց օցօց ձիօմկց ձչափ նիւ էвօլ նչε

τα προφητιὰ. Ὡ δὲ ανὴρ πιπρόφητης φρωμί
ἡτε πιέπιθυμιὰ μη θεοκ σωκ κραψὶ μὲ φοογ
ἥεν πψαι μὲ πιαρχηαργελος ἐθ οὐαβ μηχαηλ.

Πεζαψ ἡτε ανὴρ ςε αψ μὲ ραψὶ ἐθ παψφος
κα. β. ἐ πα ραψὶ ςε οὐει | πιαρχηαργελος μηχαηλ⁵
οὐσοπ αη οὐδε ε ἀψὶ ψα ροι ἐταγ σιτ δε
ἐ φλακκος μὲ πιμογι αγερ εφραγιζιν ἐψωι
ἥεν ψαν[с]φραгic. Μηχαηλ ςε πιαρχηαρ-
γελος αψιαψθαμ μὲ ρωογ μὲ πιμογι μιογψ-
ψωητ ἐροι ἐ πιηρψ ἐταιρκο δε ουη αψινιο
μη μὲ αββακογη εψοπτ μὲ ხაնხρоуи εγκε-
ψιωοут ουοσ αψтcoи. Ω πι τιβ μὲ ἀποστολοс
εθεε ου τετενραψὶ ἡθωτεи ουη μὲ φοογ
ἥεν παι μιψψ μὲ ψαι μὲ πιαρχηαργελοс ἐθ
οὐαб μηχаηл. Πεζωογ ςε ἀнои нен τен-¹⁵

κε. α. ραψὶ αη ςε μη ἡχη | ხეи οუниψψ μὲ εмкаց
μὲ շнт ხеи πзимөре мипараномос μὲ ιογձալ
εр стағրѡнип μὲ πен թс թиc πхс է թенхи
ხеи πенմікаց μὲ շнт հեմ πիխոп εθее տշօт
μὲ աи ιոյձալ. Աստամոն ἡτε մարիամ դպար-²⁰
թենօс ςε աւշալ է պնչաց μὲ ֆօրպ μὲ տկү-
րիակի նեօс հեմ նի եթ նեմաս աշմի և
πιարխ արգելոс ἐθ οὐαб μηχаηл է ավսկեր-
կը և պանու էվօլցի բազ և պնչաց ουօս
ավշեմι շիշագ եզги պենոցի և աօց տε և²⁵
κե. β. պбс տանգ. Ὡ զախարիաս նեմ յաննիс | պե-
փիր մη նեթուեи տետենը վալ շատեи μὲ φοοց
ἥեն πψαι μὲ πιαρχηαրгелос μηχаηл. Πεζαψ

κε θραψι κε αφερ εφραγιζιν ηαφ μιηχαιλ
 μι αρχηαργελος ληοκ δε μ ουγιω ιωαννης δε
 πλωηρι μ ρεφτωμις μηθοφ πε πωηρι μ ελισαβετ
 τσυρρενης μη μαριαμ θμαγ μη πησ κατα σαρζ
 εθε φαι τενραψι μη φουγ. Ω στεφανος 5
 πιαρχηαδιλωη μη προδομαρτυρος (sic) μη
 κραψι շωκ ηεμιαν իεη παι μιψտ μη ψαι πεχαψ
 κε λαζ κε իεη πιαγ էτայցι ծոη էչωι αι-
 կ. α. ηαγ | է միփոյի եցօշին. էրε πιαρχηαρգεլօս
 μιηχαιλ նεմ նιարգելօս տիρօց սոմց է պեն 10
 ծու մու պէս բայնամ մ ֆιωտ ն ձրաթօс.
 Ω πι ը ն ձլօց անանաս ազարիաս միշան մի
 տետεռραψι շատեն մ ֆուց իεη πψαι ն պιա-
 րχηαրգելօս միηχαιլ. Պεչաց նչե նհ էթ օյավ
 չէ պոս տենνարαψι ան կε իεη պշտօրե նա- 15
 Յօցխօծօնօսօր պոցրո շիտեն է ժըրօ ն քրամ
 էթ մօց ազօյացսաշն նչե ֆի մ միηχαιլ
 ափնեց պψաց ն պիքրամ էվօլ ազօրե ժըրօ
 կ. բ. եր ն ֆրիդ ն օյիավ. | Ω πχարօս ն նիմար-
 տյրօս նεմ նհ էթ օյավ մի տետεռραψι նթօ- 20
 տեն մ ֆուց իεη πψαι ն պιարχηαրգելօս
 միηχαιլ. Պεչե նհ էթ օյավ տիրօց կε իεη
 օյմեթմի օյնιստ պε πεնրաψι կε օյει ձնարկի
 նիւեն նεմ նիկաց էտ անզաւ իարաց նιարχηա-
 րելօս միηχαιլ ագի չօմ նան ջատ ենզաւ իա 25
 նիվածանօս էտեմիաց օյօց նթենչակ նթե-
 մարտյրիլ էվօլ նεմ պենձրաց օյօց բթինդ
 ձնի ն նαι նιստ ն ձրաթօն եթե ֆαι τενραψι

ΚΖ. Α. Μί φοογ. Ω πιταρμια τηρογ ότε | φηογί
μη τετενραψι շատεն նի φοογ. Πεχωογ չե
տափմի ուրափ տիրգ ֆոն պե նա մեռթ
օյնութ բար պե պտած նի պալ ջալ ֆալ էտ ֆարք
նան շատեն ուկաց նմացաթ ան ալլա հեն + 5
կե ֆե օյն. Դիոց ձե անմեռթ ն կատ
շիտ ամասն նտեն ըր սպոձազ շան օյն
նտենլրեց է նենիցի հեն ովալ ն պարխնար-
գրելոց էթ օյա միխանլ օյօց նմոն շեբա
է նանեց եյըր պրեպ ն պիշոպ տու շատեն ու

ΚΖ. Β. Մի պոտե նտեն շալ շեն շանտոլի | Եյչալաց
եց շանց էրե նենշոմա մեշ ն թալեւ նշեկալ-
տեն էվոլ հեն օյֆուլ ն պեմթ ն նի էտե
նիշեբա էտ ֆերի ծաց տու շատոց օյօց նշեօց-
ինց սավոլ նմոն նշե նա նիշեբա ն կաթարօс 15
չե միպոտե նտօցալեւ շաօց ն նտեն.
Մենենց պալ նիժ ձե ն ջուլ նշեշիտեն էվոլ
նշեթ ջալ նան հեն նալ շաչ նշե նի էտե-
մաց եյչա նմօս չե ան նիշեգիտ էտ լօւ պաս

τεտենջուլ ան իշե տεտենջուլ ան հա տշի ն 20

ԿՌ. Λ. ուրամ պաս ն պետենջուլ հա տշի | ն պոյրո
ֆի նեմ պեզարխնտրադցոս էթ օյա միխանլ
պարխնարգրելոց. Մի տետեն էմի ան չե տալ
այլի թա նիմ պե օյօց ֆա նիմ պե պալ արի-
տոն չե թա պոյրո թե նեմ պեզարխնտրա- 25
դցոց ֆի էտ ֆարք ն նետշարի նիւեն
նիպեմթ ն պեզեց պոյրո է ազթ նալ ն նալ
տած տիրօց եթե տեզմետշարի տափմի. Դու

πολλεὶς ἡ πιστωμα την ογον μετωπι ὑπεν
φτ ἵε φτ νει ἡ πιραμαὸ ἐσοτε πισηκι την
ἥεν παογωφ αιερ σηκι ἵε τογωφ αν ἐ ερ
ραμαὸ ἵε ογον ογρωμι ναογωφ εθρεψωπι
ἥεν ογθεβιο την ἡπε εσωπι ἡ παι ριτ ὠ 5

λ. α. νανενρατ | ἡμον φτ οι ἡ φωβι ἵε φμει ἡ
πιραμαὸ ἐσοτε πισηκι ἡ νεσωψωπι αλλα την
ταμοκ ἐ πισεβω ἐτ σαιώου νεμ την ακ-
ωανογωφ ἐ σωλ ἐ παριστον ἡ μιχαηλ σεμ-
πωα ὑπεκτητογ σιωτκ. Θωρακ ὑπεκ λφε 10
ἥεν ογνεσ ογος ἴασ πεκρο ἐボλ ἐτε περ
ογωσεμ φαι πε ἡ παι ριτ εθρεκσιογι ἐボλ-
σαροκ ἡ π ἐτ σωογ νιβεν ογος ὑπεκερ φαι

λ. β. νεμ πιρχηαργελοс | ἐο ογαβ μιχαηλ καλωс
Ογοс αγωανθαζμεк ἐ παριστοн ἡ μιχαηλ 15
πιρχηαρгелос τογво ἡ πεκρηт ἐボлза
πετσωоу νιбен ογοс αλιογи ἐボлзарок ἡ
μεγи νιбен ἐт сωφ ογοс текстоли ἐт са-
ιώου ογοс ακωανψε ηак ἐ текклнсиа ἡ φт
ἐτε θαι τε πηи ὑπε τηρσεγхи бози ἐボл-20
зарок ἡ πорниа νιбен νεм νимкаус νεм
ниθωλεв ογοс τгиотк ἡ πι τογво νεм τги-
рнни νεм ՚миеθмии ογοс екшил ἐ ՚юн ε νε-
զалглиоу ՚еен ογραψι εθρεκраψι νεм πιρ-
χηαргелос μιχαηλ. Αγωαнθазмек ἐ фиωит 25
ἡ πշօп ἡ πօցրօ ἡ μի νεմ πեզархистրա-

λλ. α. τүгроуң | ՚хω ἡ ՚екмөөнант νεм ՚екләгапи
՚иседоғшон ἡ προ ἡπι ՚зоп φи ՚де ἐт εк-

νατηιφ χηασεμφ ταφμηι σισεν θτραπηζλ
η πεκηθο ακωλανογωω εθρεκ θωογ η πιαρ-
χηαγρελοс миxанл пархистратугоуc η πι-
ογρο ηι ми. Χω η πιxира нем нiorфланос
εθρογ ι έвoлbя тoтk έре η oγso εр oγωии5
εγmeг η ρaшi έре нoγcωma շaвc η pωi η
тeкxoн. Τzω ήmoс наk зe пeкωoγшωoγшi
нaлaшoпi eфшoпi η пeмiθo η фt нem пiaр-
λ. в. χηaггeлoс | έθ oγaв miхanл oγoг aкceл-
cωлk ωoп έrоk η oγfemmo һeм pеqωai έθ io
oγaв oγoг ari oγnai nemiaq. Пiархiлaггeлoс
зe miхanл наi έвoлbя zok ήteqшoпk έrоq
һeм oγraшi ήteqoлk e һoγn e тaγdi η
poγro һeм oγoγnoq έре pекgò η oи η oγwini.
Eшωp aрeшan oγrwmи έrètini η շli η tоtк 15
һeм pеgooq η iархiлaггeлoс miхanл ήp
eperapkoс e тnaq tzω ήmoс наk ω pimemrit
зe фi έte pirwmi t ήmoq miхanл pe έt
λ. a. ωoп ήmoq η tоtq | oγoг qqaи ήmoq ωa фt
eзaк aкwaи ήmoq наk η в η kωb η cop σiзeн 20
pkaзi oγoг фt naнai nak һeм teqmetoγro
зe piнаi ωoγшoγ ήmoq eзeн piзap. Paлиn
ceбhoут зe naи ήtoγnai nоtен aкωlaншoпi
eк eр ωaи η iархiлaггeлoс miхanл katal
λbot έte coγ iв pеgooq η pеq eр фmeγi 25
ήteкqирaшoγ һa pеq aшoroи һeм oγraшi
katal тeкxoн. Meoq շaq iархiлaггeлoс
λ. в. qnaшoпi qmii φtгò η фt e zok | η cnoγ

ΝΙΒΕΝ ΣΙΝΑ ὑπέφ ερ γνοτ πακ ἡ νεκετημα
 τηρογ κατα πωι ἡ πεκμεγί. Ιε χογωφ ω
 πμενριτ ἐ ρος ηι σε λιψαντ ἡ ογμετηναντ
 ιε αωρον ἀνοκ ̄νατ πακ ̄εν φραν ἡ φ
 μη ογνογή πε μιχαηλ ψα τα ταλε θγσιλ
 παφ ἀνοκ ψω ̄ναερ ογώ πακ ω πιμενριτ
 ὑταχος καλος ̄εν ογμεθηνι. ω φη ετ
 σογτωη ̄εν πιαστ ὑτε ποσ. Πλην σωτεμ
 ἀνοκ ̄ναταμικ ηι ογογρο ἡ ογωτ αη ετ
 λε. α. θηψ ἐξεν ̄χωρα ογος σεχη | ̄εν νεψιχ το
 ὑνε σανταρμα νεμ σανμετματοι ογος ̄εν
 παδαζιc(sic) τηρογ ψα κυεη ογαι εφβοι ε
 κε ογαι ογος πιογρο σα πωωι ἡ πηρφ.
 Λρεψαη ογαι σεμη ογμετψφηρ ογτωφ ηεμ
 ογαι ὑτε πατδαζιc ογος ὑτεφτ παφ ἡ σαν-
 ταιό εγοι ἡ ποξ. Μη λαφιρι ἡ παι ρητ ογβε
 τεψδαζιc σολως θη ἐτ εψχη ἡ ̄ητε αλλα
 αφιρι ἡ φη ἐτεμμαγ σε ψωογη ὑνε ογνιψτ
 τε τεψδαζιc ογος ψεντ ἐ πογρο ἡ σηογ
 λε. β. ηιβεν ογος ογονψχομ ἡμοφ ἐ πασμεψ | σλ 20
 ηενζεζιc ἡ πικοσμος ἐτ οω ἡ ̄ιci σι θειψιc
 σινα ὑτεψχιμη ἡ ογπαρρησια ̄ετεν πογρο
 ἡ φρητ ἡ ογνιψτ ἡ ρωμη ψατε σανκεχω-
 ογηι σιμη ἡ ογψμοτ ἐβολσι τοτφ. Παι ρητ
 ογοη ηιβεν ἐτ † ἡ ογαραπη ιε ογδωρον ̄εν 25
 φραν ἡ πιαρχηαρρελος ψωοψ ἐροφ ἡνογ-
 δωροη ογος φίνη ἡμωογ ἡ φτ ἡ φρητ ἐτ
 εψχω ἡμοφ ὑνε πχσ πεννογή ̄εν ογμεθηνι.

Δε φη ἐτ οὐωπ ἢ οὐπροφίτης ὢν φραν ἡ
λδ. α. ἢ οὐπροφίτης εφεβι ἢ πνεχε ἢ οὐπροφίτης |
οὐος φη ἐτ οὐωπ ἑροφ ἢ οὐθεμη ὢν φραν
ἢ οὐθεμη εφεβι ἢ πνεχε ἢ οὐθεμη οὐος φη
ἐθ πάτσε θηνογ ἢ οὐλφοτ ἢ ηωογ σοζ σεν 5
πα ραν κε ἡθωτεν να πχ ληη τχω ἡμοс
ηωτεν κε ἡνε φτακὸ ἡξε πεψεχε. Εψωπ
αι λκωληη ουδωρον ἢ φ† ἐχεν φραν ἢ
πεψαρχηαρρελοс ἐθ ογαν ηηχαηλ ie ουμε-
θηαнт ie κε σλι ἢ ἀραпη ite κογуи ite ιο
ηιψ† οен πψαι ἢ ηηχαηλ ἡпе εрер ψнт в
οен πισωв ηηпоте ἡтектакὸ ἢ πекбиси ἡмин
λδ. β. ἡмок αλла наст | σολωс οен οутаxро αт-
бнє склaдалoн. Δe πiaрxηaрreлoс ηηχaηl
ψωп ηηмωoг οуoс фiни ηηмωoг ηiпemeo ἢ 15
ф† εycеoи ἢ ceoi ἢ οуqи οуoс qbi ἢ peobi
ἐxωoг gina ηtоg coft ηωoг ἢ gаnаglaθoн
εyoi ἢ ηiψ† οуoс ηteqбitоg ἢ totq ἢ ф†
gina ηtоgnoсeм έboлgа ηikolacis ψla έneг.
Алла teноyωψ e έmι θe ηη θe ф† + ηηмωoг 20
ἢ Φeвиw ἢ ηirωmι ἐt ηη οуψoуψoуψi ηeη
ηiаrapη ηeη ηimetnaнт ἐtoу† ηηмωoг ἢ
λe. α. ф† οен φraн | ή πiaрxηaрreлoс ἐθ ογaв
ηηχaηl. Νeoq ai φep δiaкwoнi ηηмωoг οen
pikosmos οуoс aгшanoуoгtεv έboлgа paи 25
eωn ψaфoпoу έroφ θe ηeηaлlnoу ή peqoуro.
Сoтeм eθoитamoтeн θe tаi arxh θe oи ή
ηiψ† gina ηtеtеn† ψoу ή ф† ή πiaрxηaр-

ΓΕΛΟΣ ἐθ οὐας μιχαὴλ. Νε οὐον οὐμαίνογ^τ
 ἡ ρωμή ἡ θημή ἡεν σενασφρ τβακι φμει ἡ
 ΤΗΜΕΤΗΑΗΤ ΝΕΜ ΤΑΓΑΡΑΠΗ ἐ πεφραν πε Δω-
 ΛĒ. β. ροθεοс. Ογ οσηε ογον ὑτε φαι | ἡ ογβονεοс
 ὑμαγ ἐ πεсран πε θεòπιсθε Νε ογεγεсвис 5
 ογη τε θαι εсхнк ἐвол һен πιναι ΝεΜ τà-
 γαραпη ἡ фрнт ἡ πεсгai ογοс Νε ογον ὑтвоу
 ἡ ογништ ἡ Δωροн ἐзен фран ἡ фt ἡ πар-
 χнàгрелос ἐθ ογав миҳанл icasen πисноу
 ἐтауθωуt ΝЕМ ἡοу ἐрноу ογοс нағои ἡ ιο
 ἡллоу ἡ πiв ογοс ἡ ηογиот сωзп ηаоу ἡ
 ογништ ἡ κληρономиа εсогесөѡн һен ογ-
 метрамаð ΝЕМ ғанхрина εγօw ΝЕМ ғанмнш
 Δε. λ. ἡ ғмот icasen ἐсωоу | ғла ἐշвоу ғла τεвнωоу^г
 ἐ ηафвоу ΝЕМ πсωзп ἡ ΝЕНКОСМИСΙC ἡ πi- 15
 κосмос. Ογοс πai iв Νε ογον ὑтвоу ἡ
 ογсүннадесic ἐ ηанес ἐбօүn ἐ фt ΝЕМ πε-
 φархнàгрелос ἐθ ογав миҳанл. Αγψанфoс
 Δe ἐ соуів κata ἡвot ғағqирωoуw ἐ Τөу-
 ciа icasen ғворp ἡ соу ia ἐте iв κata ἡвot 20
 εγօwωp ἡ πiдωρoн ΝЕМ πиhrp ἐ Τеккliciа
 ὑтe πархнàгрелос ἐθ ογав миҳанл һen
 ογништ ἡ спoгdн xωric Μетаркoс. Μeнeнca
 Δe. β. φai ғагbωtεv | ἡ ογeсωoу ἐ αγsитotoу ἐ pqи-
 ρωoуw ἡ ηиhrnoу | ΝЕМ ηiлaрaпη εγeр πpepi 25
 ἐ πgωb ἡ πiдаoс ογoс Μeнeнca πiзiнbi ἐвол-
 һen ηimyстiриoн ἡ reqtanbø һen πeгsoу
 ἡ iв κata ἡвot ғагeωoуt ἡ ογoс ηiвen

ΕΤ ΨΑΤ ή ἩΡΕ ΝΕΜ ΣΑΝΒΕΛΛΕΥ ΝΕΜ ΣΑΝΒΑΛΕΥ
 ΝΕΜ ΙΗ ἐΤ ΕΡ ΗΔΕ ΣΙ ΣΑΝΟΡΦΑΝΟΣ ΝΕΜ ΣΑΝ-
 ΧΗΡΑ ΝΕΜ ΝΙΦΕΜΜΙΩΟΥ ΟΥΟΣ ΕΥΔΟΣΙ ΈΡΑΤΟΥ
 ΕΥΕΡ ΔΙΑΚΩΝΙΝ ΉΜΙΩΟΥ ΉΕΝ ΟΥΗΙΨΤ ή ΜΟΘΝΕΣ
 ΛΖ. Α. ή ΨΥΧΗ ΝΕΜ ΟΥΟΓΩΘΕΝ ή ΠΠΗΛ ΝΕΜ | ΟΥΓΡΑΨΙ 5
 ή ΣΗΤ ΨΑΤ ΟΥΧΩΚ ΈΒΟΣ ή ΠΙΟΥΩΗ. ΤΟΤΕ
 ΦΛΑΓΙΝΙ ΝΩΟΥ ή ΟΥΗΡΠ ΕΦΣΟΤΠ ΕΥΩΤΣ ΈΡΩΟΥ
 ΨΑΤ ΟΥΧΩΚ ΈΒΟΛΗΕΝ ΠΙΣΩ ΦΛΑΓΘΩΨ ΉΤΟΥΓΛΦΕ
 ΉΕΝ ΟΥΝΕΣ ΕΦΤΑΙΗΟΥΤ ΕΥΧΩ ΉΜΟΣ ΣΕ ΜΑΨΕ
 ΝΩΤΕΝ ΉΕΝ ΟΥΣΙΡΗΝΗ Ω ΝΕΝΗΜΕΝ[ρ]ΑΤ ή ΣΠΗΟΥ ΙΟ
 ΣΕ ΛΙΕΡ ΠΕΜΠΨΑ ή ΟΥΗΙΨΤ ή ΤΑΙΟ ή ΦΟΟΥ
 ΉΕΝ ΠΣΙΝΙ ή ΝΕΤΕΝΒΑΛΛΑΨ ΈΘ ΟΥΑΒ ΈΘΟΥΗ
 Έ ΠΗΙ ή ΝΕΤΕΝ ΈΒΙΑΙΚ. ΦΑΙ ΔΕ ΔΥΧΕΜΟΥ ΕΥΡΑ
 ΉΜΟΨ ΉΕΝ ΣΟΥ ΙΒ ΚΑΤΑ ΛΒΟΤ ΨΑΤΕ ΠΟΥΨΕΝ-
 ΛΖ. Β. ΝΟΥΨΙ | ΦΟΣ Έ ΜΑΙ ΝΙΒΕΝ ΝΤΕ ΤΧΩΡΑ ΤΗΡΨ 15
 ή ΧΗΜΙ ΟΥΟΣ ΝΑΡΕ ΟΥΜΗΨ ΦΟΥΨΟΥ ΉΜΙΩΟΥ
 ή ΉΗΤΟΥ ήΣΕΤ ΩΟΥ ή ΦΤ ΠΟΥΡΕΨΘΑΜΙΟ ΕΘΒΕ
 ΠΩΟΥ ή ΝΟΥΨΒΗΟΥΓΙ ΈΘ ΝΑΝΕΥ ΉΣΕΤ ΤΑΙΟ ή
 ΕΜΤΟΝ ή ΝΟΥΨΙΟΤ ΈΤΑΨΦΩΟΥ ΈΡΕ ΡΩΜΗ ΝΙΒΕΝ
 Τ ΤΑΙΟ ΝΩΟΥ ΈΘΒΕ ΤΟΨΠΡΟΣΕ[ΡΕ]ΨΙC ΈΘ ΝΑΝΕC 20
 ΈΤΑΨΟΨΩΝΣ ΈΒΟΛ ΉΕΝ ΦΡΛΗ ή ΦΤ ή ΝΗΧΑΗΛ.
 ΔΥΧΕΜΟΥ ΔΕ ΟΥΗ ΕΨΦΗΤ ΈΒΟΛΖΑ ΠΙΩΟΥ ΈΤ
 ΦΩΨΙΤ ΛΛΑ ΝΑΡΕ ΤΟΨΣΕΛΠΙC ΤΑΨΡΗΟΥΤ ΉΕΝ
 ΛΗ. Α. ΦΤ ΝΕΜ ΠΙΔΡΧΗΛΓΓΕΛΟΣ ΈΘ ΟΥΑΒ | ΝΗΧΑΗΛ.
 ΛΣΦΩΨΙ ΔΕ ΜΕΝΕΝСΑ ΟΥΨΗΟΥ ΕΦΟΙ ή ΝΙΨΤ 25
 ΕΨΜΗΗ Έ ΠΑΙ ΣΩΒ ΦΑΙ ή ΠΑΙ ΡΗΤ ΛΦΟΨΛΑ-
 ΣΑΣΗ ήΣΕ ΦΤ ΕΨΤΕΜΘΡΕ ΤΦΕ ή ΟΥΜΟΥ ή
 ΣΩΟΥ ΣΙΖΕΝ ΠΚΑΣΙ ή Γ ή ΡΟΜΠΙ ΕΘΒΕ ΝΙΝΟΒΙ

ἢ οιωνὶ ἡτε πιρωμι φατε πκαζι τηρφ ἡ
χημι φθορτερ νεμ νη ἐτ φοπ ἡ ὕητφ εθε
πηισι ἡ τμετατσι νεμ πτακο ἡ πισκο ἡ
φρητ ἐτ σθνογτ Τοτε ἡ ογμηψ χα τοτογ
ἐβολ αγμογ νεμ ητεβηωγι αγψωτ ἐβολ⁵
λη. β. εγσοπ δε ογει | ἡπε πιμωογ ἡτε γεωη ᵵ ἐ¹⁵
πψωι ογδε ογμογ ἡ շωογ ἡπ εφὶ ἐ πεσητ
σιασην πκαζι ἡ ը ἡ րոմπι εγμηη. Παι ρωμι
δε ἐθ ογαβ νεμ τεφσηη ἡπ ογχα τοτογ
ἐβολ հեն φη ἐ նայիր մոօվ κατα ձատο
εγτωβշ հի φի նεմ πεφարխալգրεլօս միխան
εγչա միմօս չե ֆի հի միխան մի բրալ հի
πեկածրօն ογδε τεկարափ էվօլշարօն ձնոն
հա նեկէվալկ ογօց էτι εγիեն նαι αγշիտօտογ
հի ֆիտ շωογ ογօց ձ օγμηψ ἡτε նօց-¹⁵
λη. λ. ηεβηωγι ταկօ. Ετայչակ ճε էվօլ | հ րոմպ
Եթ ացիտօտօγ է ժմաշ ըթ ձ շաբ նիւեն էτ
τοι նաօց կիη է ացեր հաե էվիլ եցկօչչ
ասսաչպ նաօց հ օցտεբηωցι տիրօγ ձամօց
էվիլ է օցէսաօց հ օցատ. Πεչε πιεցսեվի²⁰
հ րωմι է տεգմակարիձ հ սցիմ ճե ձ տա սան
ձրի էմի ճե ֆօօց պε սօց թա հ պածու պεգրաժ
ճε պε պալ հ պարխալգրելօս էθ ογαβ մի-
խան. Μարեն զիրաօց է պածրօն նտենթից
է լուկօնօմօс նտεնցատ է պαι կε էցօօց²⁵
λη. β. շինα նտεնցօթ հ պալ հ պարխալգրելօс |
էθ ογαβ միխան անվանմօց ճε ձնոն նա
պօց ձնան անի ձնոն նօց օցն ն օցօց

μαρε φραν ἡ πόσ ωωπι εφεμαρωογτ ωλ
ἐνεσ. Πεχε τεφεσιμι δε ναφ ςε φωνής ἡνε
πόσ ω πα σον ςε φ νεμινι ἡνε παι ηκασ κα
ηογη ἡ παζητ ισεν 旱τηη ἡ οαφ αλλα
ηιπιζεμ ρεπι ηταερετιη ηιμοκ ςε ουει θεωογη⁵
ἡη ηη ἑταγωφη ηιμον. Τηογ δε ογμιωθ πε
πα ραψι ςε ηιπ εκερ πωβω ἡ πα άφρον ἡ

η. α. φη αριογη ω πα σον ἡ φρητ ἑτακηο | ἔτ
λ τοογη δε ωωπι ἡ σογ ιη ἡ παδηπι αγτωογ-
ηογ ισεν ωωρη ηιμαωω αγχωκ ηιπογφεμιωι ιο
ἑπτηρη ἑβολ ογοσ ηιπ ογχωσι ἡ σλι ητε
πηνογ ηιπογ ωσθεη ογοσ ηιπε σλι ηωαπ
ηωογ ηεβελ ηγκογχι ἡ ηωιτ ηεμ ογκογχι ἡ
ηρη ωλε ηογ κε ζεβω αγκηη ηεηλ ἐ ηη
ἑτ ογδιсмоуη ἡ 旱τογ 旱λωс. Ναγκη δε 15
ηεη ηαι ηαγ σμογ ἐ φη ηεμ πιαρχηλγρελοс
ἑθ ογαв ηηχанл εγσωс ογοσ εγсмоуη ἐ φη
ἡη πιέζεоуη ηεμ πιέζωρг 旱η 旱η ερ ηωογη

η. β. εγωφ | ἑβολ εγχω ηιμοс ςε ω πενόσ ιηс πηс
ληρι ηοηθηη ἑροη ω πιαρχηλγρελοс ηηχанл 20
ηαтго ἡη πόσ ἑξωη շηа ητεφձօցωոη ηաп ἡ
τչիз ἡη πεզմոտ ηεμ πεզմոց ηηπոտե ητεփ-
տակո ηտուեη ἡηε τշելպիс ητε τէկ λրափη
ηεμ πեկձարոη φαι ἑτ ηηնη ηιμօց ἡη φη
ἑξεη πεկրաη ἑθ ογαв ω πιαρχηλγρελοс 25
ηηχанл. Νθօк ἑτ ηωαցη ηη ηεնշηη ηεμ
τենλրափη 旱ηοցη 旱օк ογօց ηιμοн ηտաη ἡ
ογյրօտաթс 旱ηλ 旱օк ηθօк ἑτ οι ηաп ἡ

ΜΑ. Α. προστατής | ἵκεν τεκμέτκογύι ω α τού
σία ὑτεκέρ πρεσβευτὶ ἐχων ὑπεμθο ἡ φῆ
πενσωτηρ. Ληον μεν τού τεντζο ἔροκ
ω πιφαιρωογψ ἡ ἀγλαθος μιχαηλ πιαρχηα-
ρελος ἐθ ογας Ισαε σωτ̄ πε ὑτε παι νιψτ̄
η εικασ τασον ̄εν τεν ̄αλε μενενα νιά-
ναγψ ἐτανσεμηητογ νεμ φῆ ογος νεμακ
ογη χε ἡ νενσωχι ἡ πεκδωρον νεμ τεκμε-
ναητ μαρε τεκμετἀγλαθος ερ φορπ ἡ τασον.

ΜΑ. Β. Κώτ ὑτεν φῆ ὑτεφερ ογνιψτ̄ ἡ ναι νεμαν | το
ογος ὑτεφολτεν ἔβολθεν παι βιος ἡ εφλιογ
ἡ φρητ ἡ νεμιοτ τηρογ χε ογει ̄ηππε ω
πενπροστατης κναγ ἐ ηη ἐταγτασον εθε
νεννοβι νανες ναν ὑτενμογ τού φμογ
φα ογον νιβεν ̄ψωτπ ἐσοτε πων̄ χωρις 15
ογτασ ἐθ νανεψ μηποτε ὑτε παι ̄σαχες
μογη ἐχων ὑτεκέρ πωβψ ἡ πεκδωρον νεμ
νεκμετναητ ἐτανσεμηητογ νεμ φῆ νεμακ
σωκ χε ̄μετζηκι ̄ιρι ἡ ογμηψ ἡ ̄ενηογι

ΜΑ. Α. εγσωκ ἐ φμογ ογος ̄φερο ἡ πιρωμι | εθρογ 20
χα τοτογ ἔβολ. Τού γ δε ληον τενογωνς
ὑτενμετατζον ἡ πεμθο ἡ νεκαζις ω πιαρ-
χηἀγρελος μιχαηλ ὑπερερ πενωβψ ἐθε
νεννοβι αλλα ἀριογι νεμαν ἡ φρητ ἐτ
ε̄νηογτ Δε παρρελος ἡ πός ̄ψικοτ ἡ πκωτ̄
ἡ ογον νιβεν ἐτ ερ ̄σοτ ̄α τεφη ογος
φναναζμογ ̄ψω μημοσ ἡνε ̄δαγια εθε ε-
σανογον χε ̄ψωλωψ μημωογ ̄εν ογζων ̄ψω

Μήμος οὐν καὶ πιθηνί φκωτὴ ήσα ωὶκ ἡ πέρσοογ
 ΜΒ. β. τηρφ πόσ δε φναι ογος φτ | φνογ δε ώ
 πενπροστατης ἐθ ογλας μηχανλ πιαρχηαρ-
 γελος Κναγ ἡθοκ ἐ πσωβ τηρφ ἡτε νεκε-
 βιαικ ογος ήμον ἡταν ἡογσαξι ἐχοφ ἐβηλ⁵
 ἐ φαι σολωσ καὶ ἀνκην ἐ μογ ἐμαωφ λρὶ
 βοηθοιν ἐρον φτ πεν εωτηρ ογος τενχω ἡ
 παι κε σαξι φαι καὶ τενσμογ ἐ πόσ πόσ πε
 ἐτ αφτ ογος πόσ πε εταφδι φογωφ ἡ φτ
 μαρεφωφπι φεμιαρωογτ ἡξε φραν ἡ φτ φλιο
 ενεσ ἀμην. Ογος ἐβολθεν ναι σαξι νεμ

ΜΓ. α. νη ἐτ ḫνι μηωογ ναρε νιθηι κω μηωογ |
 ḫσεν σογ ṫv ἡ πλὸπι ογος ναγμην εγήσο
 ἐ φτ ἡ μηχανλ φα ἀξπ θτ ἡ σογ ṫv ἡ
 πιὰвот ἀθωρ ετε πεφρατ πε σογ ṫv ἡταφ¹⁵
 πε πινιφτ ἡ ἐσοογ ἡ φλι μ πιαρχηαργηλοс
 ἐθ ογλας μηχανλ Ἀ φρητ ἐτενθοуит ἡ
 φοογ ἡ ερ φλι ναφ ἀνον δε νεμωтен ώ
 νενμενρατ Ἐταγφог δε ἐ φηλαγ ἡ πιφιρω-
 ογφ ἐ τεγциа ἐθ ογλας να ἡ αρογσι σογ ṫv²⁰
 πε κωρг ἡ σογ ṫv κατα ἀвот τογсүннөиа

ΜΓ. β. αφցι τοտ ἡξε πιпистос ἡ ρωմи | ταғнні
 ἐтепеүсевиc ἡ сгими πεздаq νас κε ώ τα-
 сюни τε շемиci δε εре εր ογ μηтe ἐми αn
 κε раст πε πιшай ми аре εр πωбωφ ἡ πιдω-²⁵
 рон ἡ ἀглaθoн ми агрωφ ἐхω ἡξε περ φиeγi
 εт тaиhoут ἡ πiарχηaргиlоc мiхaнl фai
 εт σoлx гiхен пeгнt κe ογei ώ τa сюни

ἳπε ἡ ορε νε ρατ τζελπις ḥτε φή κε ḥθοφ
ἦτ ερ շմոտ նան ḥ շաբ նիվեն. πεχε ժմա-
կարիա ՃԵ ԷՏԵΜՄԱԳ ՃԵ ԿԱԼՈՎ ՀԿԻՆ ՆԻ Հ
ՏԱԾՅՄՓՈՆԻԱ ԷԹ ՄԵՇ Հ թափ կալով ՀԿԻՆ
ԲԱ. Ա. ՆԻ Հ օյցօլծԵԼ | ՆԵՄ օյրաֆ ՆԵՄ օյմԵ-5
րամած ՀՏԵ ՆԵՆՊՎԽԻ ԷՏԵ ՓԱԻ ՊԵ Պ ԵՐ ՓՄԵԳԻ
ԷՏ ՏԱԻՆՈՒ Հ ՊԱՐХՆԱԳՐԵԼՈՍ ԷԹ ՕՅԱԲ ՄԻ-
ԽԱՆԼ ՂԱՓՄԻ Ո ՊԱԾՈՆ ՃԵ ԻԾԵՆ ՓՈՐՊ Հ Ի
ՓՈՈԳ ՋԱ ՒՆՈՒ ՀԻՊԵ ՏԱՇՆՈ ՀՆԵ ՕՅ ՄՈՎՄ
Հ ԵՐՄԻ ԵԵՆ ԻԱՎԱԼ ՕՅՈՑ ԷՐԵ ՕՅԽՐՈՒ ՕՅՈՒՆ Յ
ԵԵՆ ՊԱ ԾԱ ԵՕՐՆ ԵԹԵ ՊՓԱԼ Հ ՊԱՐХՆԱԳՐԵԼՈՍ
ԷԹ ՕՅԱԲ ՊԵՆՊՐՈՍՏԱՏԻՑ ՄԻԽԱՆԼ. ՒՆՈՒ ՃԵ
Ո ՊԱԾՈՆ ԱՆԱԳ ՃԵ ԽՆԱԷՐ ՕՅ ՄԻՊՈՏԵ ՀՏԵ
ՊԵՆՁՈՐՈՆ ՏԱԿՈ ՕՅՈՑ ՀԻՏԵՆ ՅԸ Հ Պ ԿԵ
ԲԱ. Բ. օյգԱ ԷՏ ԱՆԿԻՆ Հ ԱԼԳ | ՆԵ ՕՅԵԻ ԱՆՉՈՒԵՄ Ե 15
ՊԸԼԵ ՊԱՂԼՈՍ ՎԽՈ ՀԻՄՈԾ ՃԵ ՓԻ ԷՏԱՎՑԻ ՏՈՒ
Է ԻՐԻ Հ ՕՅԼԱՐԹՈՒ ՄԱՐԵՎՁՈԿՎ ԷՎՈԼ ՋԱ ՊԵ-
ՏՈՕԳ Հ ՕՅՈՒՆՑ ԷՎՈԼ Հ ՊԵՆ ՅԸ ՊԵԿ ՊԵԿ ՇԱՌՊԵ
ՕՅՆ ՀՆՈՆ ՀԱՇԻ ՏՈՏԵՆ Է ՊԻՇՈՅ ԷԹ ԻԱՆԵԳ
ՄԱՐԵՆՔՈՎ Հ ՏԵՆՁՈԿՎ ԷՎՈԼ. ՊԵԽԱԳ ՃԵ ՆԱԾ 20
ՃԵ ՕՅ ՊԵ ԷՏՎՈՊ ՆԱՆ Ո ՏԱԾՈՒՆ ԻԾԵ ՎՐՈՎՈՒ
Է ՓԻ ԷՏԵՆՎՈԴ ՀԻՄՕԳ ՊԵԽԱԾ ԵԵՆ ՕՅՐԱՖ ՃԵ
ՕՅՈՆ ՕՅՄՈՎԿԻ Հ ՈՒԿ Հ ՏՈՏԵՆ ԸԵՄՊՎԱ ՀԻՏԵ-
ԽԱԳ ԵԱ ՏՈՏՈԳ Հ ՆԻՇԻՆՈՒ ՆԵՄ ՕՅԿՈՎՀԻ Հ
ՆԵՇ ՎՐՈՎՈՒ Է ՒԵՐԵ ՆԵՄ ՊԹՈՎԾ Հ ՏԱՓԵ Հ 25
ԲԱ. ԱՆՇՈՒ | ԱԼԼԱ ՀԻՄՈՆ Հ ՈՒՏ ՀԻՏԱՆ ՕՅՃԵ ՕՅԿՕԳԸ
ՊԵԽԱԳ ՃԵ ՏԱՓՄԻ Ո ՏԱԾՈՒՆ ԷՐԵ ՆԱԻ ՋՈՊ
ՆԱՆ ՊԵ ՀԻՄՈՒԵՆ ԷՇՈՎՈՒ ԷՎԱՏՎ ԱԼԼԱ ՊԵ ԵՒ

Σηλαφ ἡ φή μαρεψωποι φή κωφή ἵστα σλι ἡ τοτεν ἀν εβηλ ετενχομ ἡ φρηφ ἐτ εθηογτ
κε τηλαμενριτκ πόσ ταχομ ιανε σ ἵτεν ἡ
ογκογχι ἐσοτε ἵτενωτεν τ σλι ἐ πτηρφ λλα
φη ἐταφί σικεν πασηφ τηλασοφ νε σηππε⁵
ογον κε σβωσ ἱτε πιογαι πιογαι εθεε πι-
μογ αγκην ἱσεπι ιαν τηλαβή ἡ πασβωσ ἡ
πιε. β. ψωρπ ἵταψωπ | ἡ σογο ἐ πσοφή ἡ πιδωροι
καλογ ἵτεφρωψι ἡ πιδωρον εθεε πιλαος εθεε
πισων νεμ εθεε πισωφ ἡ πισογὸ αρεψων ραστ¹⁰
δε ψωπο τηλαβή ἡ φη ἐτε φωη ἡ σβωσ ἱθο
σω ἵταψωλ ἵταψωπ ἡ ̄ητφ ἡ ογέεσωγ ἡ
τενψωτφ ἐ πι ψλι ἡ ραστ κε ἱθοφ πε πι-
νιψφ ἡ ψλι ἱτε πιλρχηλγρελος ἐθ ογλα
μηχαηλ ογοσ ανψανχιμι τενηδογωμ ανψ-¹⁵
τενχιμι τενητ φωγ ἡ φή. Ογοσ ανψαν-
πιε. α. Μογ ογη πόσ πε ἐθ ιαψοπτεν | ἐροφ κε ογει
ἵπε ικωσι ἡ πεψωρον. Πενε τσοφιαστης
ἡ σζιμι ιαφ ὥ πα σον πα σβωσ νεμ φωκ
μημαγατογ ἀη αλλα νεμ πα κε ερψων ογοσ²⁰
ττ ἡ τα ψγχη ἐσεν π δωρον ἡ πόσ νεμ
τμετηλατ Πενε πεσχαι δε ιασ κε καλωσ
ὥ τα σωνι ογπροσερεσιс ἐνανεс αρε ογ-
οης ἐβολ Πλιην χω ἱπε ερψων νε ἐ πιν-
σωβος τ ἱτε κε λφε ἡ ̄ητφ ἡ φρηφ ἡ πιανι²⁵
ἡ πισαβ παγλοс Μενενса φαι λφι ἡ πεψ-
πιε. β. σβωσ φη ἐτεψδι | ἡ ιιμγυστηριον ἡ ̄ητφ
λφτηιφ ̄α πισογὸ ογοσ λφτ ἡ πισογὸ ἡ

πιοικόνομος ἐ αφκοτῷ ἐ πεφη̄ ἡεν οὐγραψι
εφχω ἡνος ςε ςηππε ἀ πᾶς σοβ̄ ται ἡ πσω
ἡ πιδωρον Ασφωπι δε ἔτα φωρπ φωπι ἡ σογ
ἴβ ἡ λεωρ λεκωτ̄ ἐροq ἡξε ̄θεγσεβης ἡ
εζιμι ογος πεναq παq ςε ω πα σον τωνκ⁵
bi ἡ πα ̄σως σινα ̄τεκναγ μη κναχιμι ἡ
πιέσωογ σινα ̄τενσεβτ ἐ πσωβ ἡ νισηνογ
ἐθη ηηογ ̄σαρον. Λαγωψ δε ἐ ἔμι ἐ τεσπρο-
νιζ. a. ̄σερεσις πεναq | παc ςε ω τασωνι λιψληβι
ἡ πε ̄σως ογος ̄τε ερ ογωψ ἐ δι εμογ ογ¹⁰
πε ἔτ ερε λιψ ̄εν παι πιψτ ἡ φαι ἡ φοογ
Σε ογει δε ληοκ ογσωογ λιψαησωλ ἐ μα
νιβεν ειοι ἡ παι ρητ̄ ἡμον φιπι ̄σικω ̄τε-
σιμι δε ̄θοс ἡμοн φχомι εθρεсвωφ ἡ πε-
сомиа малиста ̄εн ̄текклисиа. Εταссωтем¹⁵
δε ἐ παι ̄сaxi ἡξε ̄θεгсевиc ἡ εзимi
λасримi ̄еn ογнi фaлi ογoс πeнaс ςe οgoс
ηηi ω πaмeнpit ἡ σoн oу pе фai ἔt εkaxo
нiз. b. ̄нiмoq ηηi ἡ φoоg μη aпфoрx | ἡ φoоg
ογoс aп eр в μη λeоk нeмak οгcомa²⁰
ογωt aп μη ̄нiмoн toi ̄tii нeмak ̄еn ̄тp-
oсfоrоa μη kbi ἡ tоt ̄sw aп ἡ πai нeроc
̄еn πψai ἡ πaрхnаггeлoс μiхaнl Mmion
ω πaсoн ἡp eр нeгi ἡ πai ρhт̄ ̄еn πeкght
ςe εiéшwpi εiвhw aлla ηh ἔt rаvnoyt²⁵
̄тeкkliсиa ̄нiмoн ̄шoуt οgde εзimи ̄еn pах
aлla ̄шaнaггeлoс ̄i архnаггeлoс ̄i xepoу-
vim нeм cеrafiм eрe pcoтnр ̄еn тoumнt.

Μῆ. λ. Λεχω ἡ πατέριμη ἡεν ογὴιωλῳ ἐταφηαγ
ἐ πσογὸ ἡ πρωκς ἡ πες πηλ αφωθορτερ
εθεητε ογος αφραῳ ἐ πταχρο ἡ πεснаст.
Πεχαφ ναс κε τωογнι φирвоюг ἐ ՚пресфора
нεм πиheг нтен ογорпоу ἐ ՚екклнciа ογοс
нтен χω ἡ ՚трапица nem никoγzi ἡ ογѡик
ογοс φирвоюг ἡ ογκoгzi ἡ вoт ՚Сина нтaѡe
ни ἐре φt θεω ογὲсwoу ἐron нtенсoвt ἡ
тbре ἡ писниou ՚ben πai ηιωt ἡ φai ἡ фooу

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πο. λ. λαὶ ἔχων πεντέ πίμα ἢ ἔσωογ | ναὶ κε οὐηρ²⁰
τε τερψθήσιν Πεντάρι δε ναὶ κε φρωσι ἡλ ου-
τερημης κε πίμα ἢ ἔσωογ κε μοι ηνι ὑπερ-
θη σινα ὑπατημιη νακ πιλαθοσ δε ἢ ρωμι
αφεωυτεν ναὶ μη πισβωσ ἢ τεσιμι εφαω
μηοσ κε δι ηθαι ἡλ τοτκ ψα γ ἢ ἔσοογ²⁵
αιωτεμηνι νακ ἢ ουτερημης ωλι ἢ πισβωσ
κοι ἢ ρεμησε ημοιη Λη ερ ουω ηκε πίμα ἢ
ἔσωογ πεντάρι κε ου πε ἢ τηδαιης ἢ παι σβωσ

Νίμον γλι ἡει πα νι εφτ̄ ν γλι σιωτ̄ ἐβηλ
 ΠΙΘ. Β. ἐ γανσορτ̄ ἀ πιμα ν ἐςωογ | ΔΕ ΤΑΣΘΟ ἐ¹⁵
 πιεγυσεβης ν ρωμι ἐρε πισβως ν τοτ̄ Λφκοτ̄
 σι πεφμιωιτ εφριμι ἡει ογήψλωι εφμεγ̄ι ἡει
 πεφγητ χε ογ πε ἐ θιαιαιφ ιε ογ πε ἐ²⁵
 θιαχοφ ν τεφεσιμι ἐτ̄ εφμιωιτ σι πεφμιωιτ
 εφριμι ἐρε ηεφβαλ σορφ πε εθεε πιριμι λφ-
 σομις εμ̄ πεφνιθο Λφηαγ̄ ἐ πιαρχηαργελος ἐθ
 ογλας μιχαηλ λφι εφταληογ̄τ εγγθο ν ογοβω
 νι φρητ̄ νι ογηιψτ̄ νι λρχων ντε πογρο ἐρε ν
 γαναργελος μοψι ηεμαφ εγοι νι πιμοτ̄ ν
 Π. Α. γανηματοι λφ ερ γοτ̄ ηεμαψω ἐ λφσοκφ | ἐβολ-
 γα πικωιτ νι μοψι λφχω νι πιμα ν μοψι ν
 πιαρχων ηεμη πεφμιλοι. Εταφφος ΔΕ ἐροφ
 νιχε πιαρχηαργελος ἐθ ογλας μιχαηλ λφσωκ¹⁵
 νι πιχαηος ἐτ̄ τοι ἐ ρωφ νι πισθο φλ δωρο-
 θεοс λφδοгι ἐρατ̄ πεζαφ χε χερε δωροθεοс
 πιπιστοс νι λρλθοс κγηλ ἐθων ιε ἐτακι ἐβολ
 θων ἐκοι νι παι ρηт̄ ἐρε ται φθην ταληογ̄τ
 ἐροκ εκμιωι μιμαγατк σι φμιωιτ Λφ ερ ογω²⁰
 νιχε δωροθεοс πεζαφ ἐ ηαφ ογηογ ΔΕ ἐβολ
 Π. Β. γλ πιαρχων χε τσιρηνη ηακ γωκ | ώ κυρι πα
 βс πιαρχων καλωс λψωψι νιχε πεκξινι φλ-
 ρωи νι φοογ̄. Πεζε πιαρχων ΔΕ ηαφ φι
 νιθοφ πε μιχαηλ μη θεδπιсθε φωб Πεζε δω-²⁵
 ροθεοс ἐρε πεφγο φωбт̄ ἐ πικαζι ἐθεε πωογ
 νι πιαρχων χε σωиб νιχε τεκωκι ώ πα βс
 πεζε πιστρατγλατηс ηαφ ογ χε φαι ἐτε

ἡ τοτκ Πενε Δωροθεος ηαφ εψωπι κε πζωσ
 ηα τα εζιμη πενε πιαρχωη δε ηαφ κε κνα
 ερ ογ ηας Πενε Δωροθεος ηαφ κε ογηιψή
 η ρωμη αφι ψλ ροι μι φοογ μπι κιμη ηαφ μι
 πλ. λ. φη ἔτ τοι | μι ᐃ πεψμοτ ογδε μιμον ηογβ⁵
 τοι ᐃ ηενχικ εθε παι σηογ ἔτανφος ἔρορ
 Λιδιτς εθειτης ἅα ογέεωογ μπε ϕδιτς μικε
 πιμα μι ᐃςωογ ογοσ ՚εμι αη κε ογ πε ᐃ
 ՚ιαλιψ ιε ογ πε ᐃ ՚ιαλαφ ἅα τοτφ μι πιαρ-
 χωη Πενε πιαρχωη ηαφ ετε μιθοφ πε μιχαηλ¹⁰
 κε ᐃψωπ ἀνοκ αιψαηψθωρι μιμοκ μιταβι ηακ
 μι πιέεωογ κηαψοπτ ἔροκ μι φοογ ηεμ ηη
 θε ηεμηι Αq ερ ογω μικε Δωροθεος πεναφ
 κε λάσα ω πα διε αριτ μπεμψψα εθρεκψωπι
 ἅα τσκεκεπη(sic) μιτε πηι μι πετενψωκ Πενε¹⁵
 πιαρχωη φη μιθοφ πε μιχαηλ μι ογαι μιαρ-
 γελος ἔτογες ηεμαφ ἅεη πιμοτ μι ογματοι
 κε ηοψι ηεμ πιαροθεος ψλ πιμα μι ᐃςωογ
 λάσος ηαφ κε πενε πιαρχωη ηαφ φη ἔταψιμη
 ՚ιαωκ ՚ιογ ογωρπ ηηι μι ογέεωογ ἔρε τεψ-²⁰
 ՚ιηι οι μι ογτερμης ογοσ ἀνοκ εθηαψθωρι
 μιτεψ ՚ιηι ψλ τφαψι μπιέշοογ μι φοογ μιτα-
 ογορψη ηακ Αψψε δε ηαφ μικε Δωροθεος ηεμ
 πλ. λ. πιαργελος ἔτ οι μι πιμοτ μι πιματοι | ψλ
 πιμα μι ᐃςωογ ἔχεη φραη μι πιαρχηαργελος²⁵
 ογοσ λγδι μι πιέεωογ Πιαρχωη δε φη μιθοφ
 πε μιχαηλ αψομης εδωροθεος πεναφ ηαφ
 ՚ηππη ιc πιέεωογ αψοψή εθε πζωψ μι πι-

μιψή ἡ ρωμι ἐτακψοπή ἐροκ ἡεν πεκχιθασ-
μεψ ἡ φοογ Αναγ μη χναχιμη ἡ ουτεβτ μη
ἐ τα χριά λνοκ շω ςε ογει ժօγει ἐσωογ
λη πεζε ձարօթեօс ἡ πιարխωи հեն ογրաψι
Բ. Ե. բ. չε բի ժետափս նτափոփ . Πεζε πιար-
խωи չε χնալոփս հեն οյπεζազ նազ չε ժնախ
ն տαι շեաս էնաս ջատ լոյարպ նազ ն ժտմի
Πεζε πιարխωи չε իչε ն պարիդ պε չա ն
պιշաօս նակ οյօց ժնաօյարպ հեն πարան նτաճ
ն պιτεβտ ջլտեսօյարպ նազ ն ժտմի Ավմօյդ յ
նչε պιարխωи է օյալ ն նիմատօլ էθ նեմազ
օյօց պεζազ չε նաֆ նակ է па հայօր οյօց
ձաօс ն որեգտաշε տեբտ չε պεζε պιարխωи
Ա. նաթեն փի ժետափս ցիշատեն | չε οյարպ նη
ն օյτεբт բղտենինօյդ բրε թեզ ժմի իր ն 15
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ցօց ն ֆօօց. Ավաֆ Ճ. նչε պարգրելօс էտ
օι ն ոսմօտ ն ումատօլ հեն ֆրան ն պιարխωи
ջլ որեգտաշε տեբտ լազի ն տոտօց ն պιτεբт 20
լազենգ շլ պιարխωи. Πεζε πιարխωи Ճ. ն ձա-
րօթեօс չε օյ պε էտ բկնալավ ձ պեկշաօ
կին ն չակ պεζε ձարօթեօс նազ չε ձշա վ պա
Բ. Ե. բ. | ձ շաօ նիւեն կին ն չակ էվօլ Πεζε πιար-
խωи նազ չε չալ էվօլ լազալ ն շաօ նիւեն 25
էտ պիէսաօց պε նեմ պιτεբт օյօց ձաֆ նաօց
նարե ձարօթեօс Ճ. նօմ բղմեցի հեն պեզշտ
չε ձնանամ ժժմի ն պա էսաօց թան նեմ

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 ΜΑΛΙΣΤΑ ΤΗΑΥ Ε ΠΙ ΚΕ ΣΒΩΣ ΜΙ ΤΟΤΚ ΠΕΣΕ

ογει ἀ πιναγ ωωπι εθρενραβαὸ ἐ τὰναφορα
 ἐθ ογαβ Ε αγσεβτε σωβ νιβεν ογος αγφωρψ
 ἡ ογνος ἡ φρηψ εφοι ἡ νιψτ κατα πταιδ
 ἡ πιαρχων ογος αγσεμνε σαντραπεζα ἡ
 νισνογ κατα τογγυνηἰλ ογος αγτ σιωτογ
 ἡ σανιστολη εγσωτπ ἐ αγσωλ ἐ πιψεμψι ἐθ
 πι. β. ογαβ | Κεν τεκκλησιὰ ἡ πιαρχηαργελοс ἐθ
 ογαβ νιχαил εγхи Κεν ογνιψт ἡ ραψι ἐма-
 ψω Εταγὶ δε ἐσογη ἐ τεκκλησιὰ αγογωψ
 ἡ πῆ ἑπεμθο ἡ πιεραδριон ογος αγτωвс ἡ το
 φт Κεν ογνιψт ἡ ψεпгмот εγсмоу ἑпеmоh
 η τσικωн ἡ πιαρχηαргeлoс ἐθ ογαб νиxанil
 εγxω ἡmос xе тенψепгmot ἡ тoтk пeп бc
 iпc пxс нeм peкiωt ἡ лгaθoс nem pинnā
 ἐθ ογαб ψa ἐneг лmиn Оyos тенсmoу ἐ 15
 peк arxhaргgeлoс ἐθ ογαб νиxанil xе hпpe
 пo. a. кxωp | ἡ peкnai ἐboлgарoн oγaе hпpeк eр
 pωbψ ἡ peнаdωroн aлla aкоgωrpsi ψaрoн
 hнeкmetψanаgthq ἡ xωlеm Mеnенca nai
 aгbi ἐboлhен nимyстhrioн oγoс aгbi nwoy 20
 ἡ tցirhнi ἐ aгxωlеm aгi ἐboл hнpemtho ἡ
 nisnhoу oγoс naгseмci eгсoмc ἐboл haxwq
 ἡ piаrхoн Kеn οgnipst ἡ спoгzh Oyos aг-
 thoуt ἡ niswoуt nem nisjoni ψaтe pima mօs
 hнswoуt nem siomи oγoс n aworotheoс nem θeò- 25
 пo. b. piсhe eагhнk pe | eгòsi ἐratou eгψeмψi
 hнmwoу Kеn σωb nivеn eтoγψat hнmop eу eр
 diлkѡnин hнmwoу Kеn pihrp ἡ сaie nem sаn

ΤΑΠΑΝΗ ΕΥΣΩΤΠ Ετι δε εγοι ή παι ρητ̄ ισ
πιαρχων φη ήθοφ πε μιχαηλ αφί νεμ νεψ
ματοι λγκωλσ̄ ή πιρο Έταγχωλεμ δε ήξε
δωροθεος νεμ θεοπισθε αγί ἐβολ ἡεη ουραψι
λγλογων ή πιρο αγψοπογ εγχω ήμοσ χε5
καλως αη ερ πεμπψα ή πεκχιμ ψαρον ή
φουγ ω κυρι αρχων νεμ νεκματοι ταφμη

Ξ. α. τενραψι ή φουγ | χε ουμψή πε παιέσοογ
χε πψαι ή πεη δι πιαρχηαργελος έθ ουαβ
μιχαηλ Αμωινι ή ήογη ω πιρωμι έτι σμα-10
ρωογτ ερε φτ̄ ραψι νεμακ ήταψι δε ή ήογη
ήξε πιαρχων ή αψκιμ ή πιμα τιρψ εψμεσ
ή ψωογτ νεμ σζιμι ψανκογχι νεμ ψανηψή
αφ ερ ή φρητ̄ ή φη ήτε φοι ή ψφηρι οψος
πεχαψ ή δωροθεος νεμ θεόπισθε χε ω ηιση-15
ηογ οψ τετεν χριλ ή ναι μηψ ή ρωμι νεμ
ναι μηψ ή σιδην ή τηλαγ ήρωογ ή παι ρητ̄

Ξ. β. μη ή τετεν ταλε ψρεψι ή χωτεν | ή φουγ
ήθεψ πενχιμι ψα ρωτεν μη τετενηλη ήθωτεν
αη ή πισοψεχ έτι χη τηνη μαρε φαι να ιρι 20
ἡεη πινογ ή πισενογψι Πεχωογ δε ω πεη
δι πιαρχων χω ναη ήβολ χε οψει ήπ ενταλε
ψρεψι ήξεη νεμψγχη εθψητκ αλλα τενψεπ
ψμοτ ήτενψή ήνεμ πεψαρχηαργελος μιχαηλ
χε οψει ήμον ψλι ἡεη ήη ήτεκνηλη ήρωογ 25
οι ή ψεμμο ήμον αλλα τηρογ ψανψγγενης
ήταη πε σεηπ ήρον τηρογ πε ἡεη φτ̄ πε

Ξ. α. αγχεμογ ήξε ναι ήθ ουαβ εγχω | ναι ερε
6*

πιαρχηαργελος μιχαηλ ραψι νεμωογ πε εθε
 πνωκ εβολ ητογπροσερεσιc Μενενα οαι δε
 αψωλ ε ɔογη νεμη η εθ νεμαq ε πιμα
 εταγσεβτωτq οαq εταγσωλ ε ɔογη αγθε
 πιαρχηαργελος σεμιc σικεν ογθρονοc ουγοc 5
 πναq η αωροθεοc κε ληιογι η πιτεβt ηπα-
 τετεν ερ ɔωb εροq. Εταγενη δε πναq η
 αωροθεοc κε σεμιc λογωm ητεψνεχι αφιρι
 η παιρηt οενε πιαρχωn οαq κε ληιογι ητεψ-
 ξλ. β. καρι εβολ αφινι αψχεμq εφοι η ηιψt | έμαψω ιo
 πναq δε οαq κε ογ πε φαι ω πα bς πναq
 οαq κε λογωm ημοq Εταψογωn δε ημοq ηξε
 αωροθεοc αψχιμη η ογμορc οα ɔογη ημοq
 εστεν ɔεn ɔαντηbc αq ερ ψφηρι δε ηξε
 αωροθεοc εθε πιψωb ογοc πναqψε ογ πe 15
 φαι πα bς πιαρχωn πεχε πιαρχωn οαq
 φη ηθοq πε μιχαηλ κε ηιηψt η τεβt οεοι
 η παι ρηt εγωμιc η ɔωb ηιβεn ητογναχεμοc
 ɔεn ηιμωοg αλλα λογωn δε ηtμοr c σιna
 ξβ. α. ητεκναγ κε ογ πε εt οα ɔογη ημοc | πεχε 20
 αωροθεοc οαq κε πα bς η αψ η ρηt Τηαγωn
 ημοc c tηb η πιαρχηαργελος μιχαηλ σογ-
 τωn τεψxιc εβολ αψάμοni η Τμοr c αψχεμc
 εсmeг η ηογb εψcωt p Εταψωp δε ηιμωοg
 αψχεm τογηp i εγiρi η τη η λογκοxi οα ɔηri 25
 δε ηιμωοg r η θηitοn ηταψбitοu δε εψdai
 η ηεψbaл ε πψωi ε tψe πναq κε ηθοk ογ-
 αiκeοc ω πbς οeκ ɔαnсecoψtωn ογoс ηiмoн

- ωπι ωοπ ἡ νη ἐτεσθογ χη ἐροκ Πεχε πι-
ΣΒ. Β. αρχων ἡ δωροθεος νεμ θεὸπισθε τεψσιμι |
 ἀμωινι ετ ση σαροι ὧ ναμενρατ ἡ σηνογ
 σινα ἡτασατι νεμωτεν κε ογει ηθωτεν σαν-
 ρεμραγω ἡ ρωμι Ογος εθεε ογψεπβιci ̄ben 5
 ογμετσογὸ εθεητ ἡ φοογ ̄ben παξινὶ φα-
 ρωτεν σηππε ic φ† λαφ† ηθωτεν ἡ παι ηογβ
 φαι ̄ben ται σφραγιc θαι κε ογει θαι τε
 τηβc ἡ παδc πογρο νεμ πετενταq ̄tnou δε
 ἡ τψεβιῶ ἡ τετενλγραπη νεμ πετενβici νεμ io
 πρενοc ἡ νιρωμι ἑτ αρετεναιτογ νεμηι νεμ
ΣΓ. Α. ναι ρωμι ἡ φοογ | λ φ† ερ σμοτ ηθωτεν ἡ
 φοογ ἡ παι τ ἡ λογκοzi νεμ παι ̄n θριτον
 βιτογ ηωι ἡ ογαι ἡ πινα ἡ ἐσωογ κε ογαι
 δε ἡ πισα ἡ τεβτ ἡ τψεβιῶ ἡ πιτεβτ ογος 15
 δι ἡ παι κετ τηιq ἡ τψεβιῶ ἡ πισογο φη
 ἑτ αρετεντηιq ἡ πισβωс ηανω ἐχωq ἡ σαq
 ογος ἀρετεν τηιq ἡ πισωρον Λγζιτογ δε
 ἐπεσητ αγζωβcoγ ἡ πεμθο ἡ πιαρχων ειχω
 ἡ δωροθεοс νεμ θεὸπισθε ογοс πεζωογ κε 20
 ογ πε φαι ἑτ εκαω ἱμοq ναν ὧ πεν ̄bc κυρι
ΣΓ. Β. πιαρχων ηη | ακι ψαροи ἡνον ̄ba νεκὲβιдik
 σινα ἡτενбi ̄glı ἡ τοτκ ηη стоми an ἡ ρωμι
 niben εθρογ ερ διὰκωνιн ἡ νενμатоi ἡ πογρο
 Μη ἡθοк an ἐτθωж ἐχεп νεнсѡма σιна εθрек- 25
 iрi ἡ ̄bhten ἡ φη ετεг ηак ογοс ̄евнл ἐ φαι
 ηη κбi ̄glı an ̄евол ̄ben πισμοt ἡ φ† νεμ
 τεψδωρεà κсωoγн ὧ πεн ̄bc ἡ αρχων κε λω

Ν ἐσοογ πε φοογ ογος παι κογκι ή ωικ έτ
νεκαογομφ νεμ νεν συρρεηνης ή φων αν πε
αλλα φα φτ πε νεμ πεφαρχηαργελος έθ
ζδ. α. ογαβ | μιχαηλ φαι έτ εη ερ ψαι ναφ ή φοογ
Αλλα ίσε ήθοκ φαι πε πεκογωω πεν δε 5
πιαρχων άνον δε τενναδι ή πιερμης γολως
ή τψεβιώ ή πιεσωογ νεμ πιτεβτ ογος ήτενδι
ή πι κε ογαι ήτενβωλ ή πιγβως έβολ κατα
πεκογαγσαγη Πεχε πιαρχων φη ήθοφ πε
μιχαηλ νωογ ρε τα φμηι ψε πώνδ ή παδε
πογρο άναρκη ήτετενδιτογ τηρογ ογος ή
τετενσεξπ γλι ή ήτογ ίσε τετεν ερ ήοτ
ζδ. β. ήα τρη ή πα δε πογρο ρε | μιποτε ήτεφ-
σωτεν ήτεφχωμτ άνοκ Τηλαχεμ λωικι ή ρω-
τεν ήα τοτφ ή πα δε πογρο ογος Τηλαθετ 15
πεφχητ εθρεφχμοτ νωτεν ή ραν τ κε ταιο
εγοι ή νιψφ ή ναι. ίσε τετεν ογωω ή έμι
ή Τηλεθημη ρε ήμον ναι ήμαγατογ ήθωογ
πε ήτετωτεν γιχωι εθρεφχηι ηωτεν ογος
άνοκ λιψαντασθοι ή ταβακι Τηλατ ηωτεν ή 20
ταφε ή πετεν χρημα νεμ ραν κε μηψ ή
ταιο εγοι ή νιψφ ήμαψω Αλλα δι ή ναι
ζδ. α. ηωτεν ρε ήθωογ πε πιχφο | αφ ερ ψφηρι δε
ήσε αωροθεοс νεμ θεόπισθε τεψχιμι ήεν
πχινθρογχωτεν ή ναι ογος πεχωογ ναφ ρε 25
τεντ φδ ήροκ ω πεν δε ήπ ερ ρωβι ήμον
άνον ήα νεκέβιαικ ογδε ήπ ερ ρω ή ραν-
σαχι ναν εγα πψωι ήτενψγχις ή θναγ αφι

ωαρον ἡνε πεν δε ουγος αντ̄ η ογνογβ ωατ
ενδι η πιχφο η τοτφ Ταφμη δε χε ηπ ενναγ
έροκ ένεσ ω πεν δε ουγος ακι η ̄ογη η
πενηι ιε έτανναγ η πεκσο η θναγ έβηλ η
φοογ πωс κω ηιμοс χε ακбι շլ η տատեն⁵

չ. Ա. | Λզ բր οյա նշե πιарχωн պէզագ շուտեմ էրօи
տալամատեն չե θնաց պե էտ ան η հօցի է
պէտենի η փնլց էտացմօց նշե նետեն ιոդ
ουгօց ձտեներ կլիրոնօմին η նոյշրիմա նեմ
նոյշօմիտ իչշեն ժոցնօց էտենմաց ֆա էնհօցն¹⁰
է φոոց ժնիօց η հօցի է պէտենի η օյսօլ
կата ձատ օյգօց մենենցա թրի ջե նհի տէտեն-
օյարբ նհի η շան կե տած է տա վակի եցօւ η
նիշդ ֆա պա δε պօցրօ Օյգօց այկհն η շե
պէտենբան շիշացօց տիրօց ֆա տէտենբան¹⁵

չ. Ա. Եատեն | պա δε պօցրօ շինա նտէպտիտօց նոտեն
Եյкնв. Λզ բր οյա նշե ձարօթեօс նեմ թէծ-
պիօс չե տենդցօ էրօկ ω պենδε η ձրխօн
Արիօցι η պա ձրածօն նեման եթրե կտամօն
է պէկրան շօլաց չե ձնկհն η խա տօտեն էնվօլ²⁰
էթօե նաі ձաչի էտէկչօ նիմօցօց նան ազ բր οյա
նշե πιарχωн φի նթօօց պե միխանլ ουгօց պ-
էզագ նաօց չե ձնօկ ժնալամատեն է պարան
նեմ ֆրան η տա վակի իչշե տէտենօյաց է շ-

չ. Բ. տէմ ձնօկ պե միխանլ ձրխօն | η նա նիփիօցի²⁵
նեմ նա պկացի ձնօկ պե միխանլ ձրխնտրա-
դցօց η տչօմ η նիփիօցի ձնօկ պե միխանլ
ձրխօն η նիէօն η օյշանի ձնօկ պե միխանլ

πιχωρι ειφωρχ ή νιπολεμος τηρογ ή πεμθο
ή πογρο ἀνοκ πε μιχαηλ πψογψογ ή να-
νιφνογί ηεη να πκαζι ἀνοκ πε μιχαηλ πι-
νιψτ φη ἐτε θ μετψανασθηψ τηρς ή φτ
ψοπ ή ̄ητρ ἀνοκ πε μιχαηλ πεπιθροπος 5

η θμετογρο ή νιφνογί ἀνοκ πε μιχαηλ πι-
ζζ. α. αρχηαγρελος | φη ἐτ οζι έ ρατ φ ή πεμθο ή
ηεηζιχ ή φτ ἀνοκ πε μιχαηλ φη ἐτ ηηι ή
ηεηδωροη ή νιρψωη ηεη ή ουταιό έ ̄ηψη
ψα φτ πλ ογρο ἀνοκ πε μιχαηλ φη ἐτ ηοψι 10
ηεη νιρψωη ηη έτε τοψελπις ̄ηψ π̄σ ἀνοκ
πε μιχαηλ παρχηαγρελος φη ἐτ ερ διλκωηη
ή ̄ημετρψωη τηρς ̄ηψ ογψωψτεη ογος ή-
θωτεη ̄ηψτεη λιψεμψε θηηογ ιψεη τε-
μετκογχι ψα ̄ηψαγ Ογος ̄ηψ ή τοτ έβολ 15

ζζ. β. άη ει ερ διλκωηη | ̄ημωτεη ψα ταψεη θηηογ
έ π̄σ πλ ογρο φη ἐτοι ή άτ κηη ή φρητ
έτ αρετεηψεμψιτ ἀνοκ ̄ηψ ηεη πλ ̄ηψ ̄ηψ
ογμεθηηψτ ή ςοη ηη ̄ηψ ερ πψψ ή ηετε-
δωροη ογος ̄ηψαχω ήψωι ή ηετεη ταιο άη 20
ηεη ηετεη ηετηλητ ηη έη αρετεηηητογ ή
φτ έψεη πλ ραη Μη ηαιόζι έ ρατ ήψαψ άη
̄ηψ ΤΕΤΕΝΗΗΤ ειψωτεη έ φη έ ΤΕΤΕΝΖω
̄ημος ή ηετεη έρηηογ Εθεη ΤΕΤΕΝ ΣΥΗΗΘΙΛ

ζη. α. ̄ηψ πιψωροη ηεη πιψαι ηη ηαι ογηογ | ̄ημω-25
τεη ̄ηψ πιψαγ έτ αρετεηηη έρετεη ̄ηψ
έροι έρετεη ̄ηψ ηετεη ηεη ηεη ηεη ηεη ηεη
ψοψοθεη έβολ̄ηψ παι κοψμοη ήπατε τσελ-

πις ἡτε τεκμετναντ χωσι ἐβολγαρον μη ἡ
πιναγ ἐρωτεν ̄εν πιναγ ἔτ αρετενὶν ἡ
νετενζβως ἐβολ ἐρετεν δι σμογ ἡ ̄ητογ
λα τετενθιτογ ἐβολ ἐξεν ταθγια ̄τχωμιос
νωτεν κε αιχεντ ̄εν ναι τηρογ ̄τχη νεμωτεν 5
ἡ τίρι μ πωβω δη ἡ ̄λι ̄εν ηι ἐναρετεν
τητογ ̄ιсхен τετεν μεткоузи ψа ̄тног
ΞΗ. В. | Αλλα ̄тогвнз ̄нмвог тироу ̄ звтен ̄латен
ф† фи ̄нбоq пе па оуро та фиhi дгкнн ̄
бi ̄н neten таio ̄н фрн† ̄н авел nem нвё io
nem авраам ̄е ла тетен тиitоу ̄ен огчвогу-
тен Могниатенөнноу օyos пiлгaθoн nашв-
пi нвтен ̄н фрн† ̄н peten ran пai рн† on
пe peten ke смoу ̄е терменил ̄н дшроθeос
пe ̄тhгciаl ̄н фтогog терменил ̄н θeопicce ̄е 15
θmetнаg† ̄е ф† ла нок пe пiархнаггелос ми-
ΞЕ. А. ханл фи ̄т xн | ̄латен nemziz ̄н ф† ла тетен
хат нвтен ̄н реq тввг ̄латен ф† ̄ звтен
Лнок пe миханл фи ̄т бi ̄н neten ̄тso nem
neten просеүхи nem neten ̄тциаl nem neten 20
metnант eиöлi ̄нмвог ̄е пшви ̄н ф† Пai
рн† ̄швq корннлiос лнок пe ̄т аiшвл ψа
роq литамоq ̄е фишиt ̄нte пowи ̄шten пiшиc
̄етаqбitq ̄е totq ̄н petroспiиw† ̄н лпостолос
Мp ер ершот ̄е ̄тогнog савол ̄нмвтен an 25
ΞЕ. В. ликн ̄н ̄шont ̄нмвтен | ̄е пa ̄бc ̄ен пaxин-
̄шont ̄еrвten eөve тетен ̄лгапи ̄т oи ̄н
niш† ̄е ̄шон ̄ероi ̄е oгei cchноут ̄е ̄шont

¹ On the margin the variants are written.

οὐλ. α. φήτ | ἡ παρχηλαγγελος μιχαῖλ ὑθοφ ἐθ
οὐωνὶς ἡμιωογ ἐβολ ἡ φή πουρο ἐκωτεν
οὐοσ ὑθωτεν շωτεν նի ἐ τετεν ժնιωογ հ
ֆրան հի φή հի միխաῖլ նուօ եթ նադ հի պեզ
չփո հոտեն նեմագ բէկին հի ֆրիդ հի նալ քամ 5
եթ օյա Ո նա նենրադ և տետեն սուտեն է
ժմեթուֆ հի ձարել նտե ֆή էտաւաշ նալ
քամ եթ օյա ձարօթեօս նեմ թեծուօ տեզ
ցչու չե էտայսուտան պոյաց նեմ ֆή և ֆή
սուտան տեվարապ է հօցն էրաօ Օյօ ագ- 10
ուլ. β. օյարո նաօց | հի պարχηլաց միխաῖլ
ազթամիօ նաօց նօյնաֆ հի նետրամած նիմոնտ-
ես այրիչ նեմ պտաւեր հի թմետօցր հի նիփոց 15
Անոն Ճե շան ծ նենմենրադ հի սնիոց շնութե
անկին հի էմի տաֆմի չե շան նիւեն է տետեն- 15
նաթնիոց հեն ֆրան հի պարχηլաց մի-
խաῖլ տետեն նանիգ բէկին հեն պիկօմօс
նիպան տետեն ֆօց է նիփոց Դիոց Ճե ծ նի եթ
մեշ հի ձրետ հիպ եր նուց նիմուտեն էրետեն
ֆ հի պայ հի տետեն չօմ էրետենցացն չե մի 20
ուլ. ա. է տետեն ժնιωոց | էրետեն ֆ հի պարχηլաց-
լոս միխաῖլ նուօ էվեւենա թնոց հի հնտօց
հեն օյրաց իտե կոյչի իտե օյմից նուօ էվե-
նաց էրօց նտուտեն նտետեն պրօշերէս Ճե
օյբի ֆή կադ հի տօտեն Ճե ն Ճա պայ ն տեն- 25
չօմ պլիո օյպրօշերէս է նան Ճ էտ բնակադ
հիսօց հի տօտեն լե սուտեն Ճնակամօկ
հեն պիսոց է նար պատիր նեման շնչեն

πκασι ἀ πιρωμι ςεμογ ςε εγὶνι ἡ νογχρημα
 οἽ. β. εγςιογὶ ὑμωογ ἐ πικαζωφγλαριων | ογος
 ἡπε φ† θμαιωογ ἐμαφω Ογος ἐτασκω†
 ἡξε ̄χηρα ἡ εζιμι ̄εην πεσηι αςιμι ἡ
 λεπτον ἐ ̄ολωс αсимι ὑμωογ ̄εην ογсωοг- 5
 τεи αсгитоу ἐ ̄оуη ἐ πικαζофглaгiѡn
 аq† наc ἡxε φ† ἡ πiмакарiсmос ογοс аq-
 таioс eфxω ὑmос ςe ε ̄oвb nивen eт eнтac
 лeтniq pеc ωnб tиrр Nθoк ̄oвk ω pimенpit
 лri спoтaзiн gina eθepet φ† ̄eηn фraп 10
 ἡ πaрxнaгgeлoс Mиxanl oγoс ̄eоoq ̄oвq
 οӮ. a. qna† naк ἡ ̄aнmиw ἡ aгaθoн oγoс | qna
 eр aиakωnин ὑmok ἡ ̄hitoу oγoс eфwop
 aкωan† ἡ oγaвroн ̄eθoк eхeн фraп ̄i πaр-
 xнaгgeлoс Mиxanl φ† aе eqe† naк eвoлbен 15
 piaвroн Mиxanl aе eqe† taio naк aкωan†
 ἡ oγmetnant eхeн фraп ̄i φ† ̄i Mиxanl
 φ† aе eqe eр boнhoin eрoк ̄eηn teqmetwana-
 gheq ̄eηn teqmetouqro ̄i at khn ̄eηn tfe
 Eфwop ̄eθoк aкωanwop ̄i oγwemmo eрoк 20
 eхeн фraп ̄i φ† ̄i Mиxanl φ† naшopk
 eбoуn ̄e neнаgлиoу ̄i ̄tgiрhнi | Aкωantco
 ̄i oγai eфgокeр eхeн фraп ̄i φ† ̄i Mиxanl
 φ† naтcoк eвoлbен neнаglaθoн ̄i teqmetouq-
 ro Eфwop ̄eθoк aкωanzbwoc ̄i oγai eqbhж 25
 eхeн фraп ̄i φ† ̄i Mиxanl φ† na† giotk
 ̄i oγstolh ̄i oγwоy ̄eηn niфиnoy | Oγoс aк-
 wan† ̄i oγaлfot ̄i hrp ̄i oγai eхeн фraп

μὴ φή μὲν μηχανλ φῆτος οὐκ εὐολθεν πιρπ
ἢ τβω ἢ αλολι μὲν μηι ἐτ κενικογτ Ἐψωπ
μημοντεκ ιρπ τὸ μὲν οὐλφοτ μὲν μωγ σωσ
σολωσ μὲν φρητ μὲν πελαι μὲν ποσ ἡει πιεγαρ-
οδ. α. γελιον | φω μημος κε φη ἐθ οντε θηνογ 5
μὲν οὐλφοτ μὲν μωγ σωσ ἡει πα ραν κε νθωτεν
να ποσ ἡνε φτακὸ μηε πεψεχε φῆτ εεετсок
εὐολθεν τμογμι μὲν μωγ μηε πωνι φη ἐθ
ηηογ ἐυολθεν πιερονος ἐθ ογλαβ Δκωλαζем-
πψινι μὲν ογλι φχη ἡει ογψωνι ἐξεν φραν ιο
μὲν φῆ μὲν μηχανλ φῆτος οὐκωρπ οακ μὲν
πεψαργρελοс εθρεψεм πεκψινι σωκ ἡει
πεκψιψ φωνι ἐτε πέρσοογ μὲν πεκμογ πε-
οδ. β. Δκωλαζωλ φλ ηη ἐτ χη ἡει πιψτеко |
μηεκτη οомт οωογ ἡει πψαι μὲν πιархнагре- 15
λос μηχανλ φῆτος οὐκωρп οακ μὲν μηχανλ
εθρεψнаzmек εὐολθεν πιψтеко μὲν λμент
ογοг εре φῆτος οακ κε λнок λιxемт
ἡει πιψтеко ογοг λкi φлрои Δκωλаквт μὲν
ογεкклнciа ἐξεν φран μὲν φῆτος μηχανλ φῆ 20
να εр σнот οακ μὲν ογнi μὲν λт οуынк μὲν κиz
ἡει τфе Ογοг λкωллнay ἐ ογлi εфoи μὲν λт
хомι εθвe ογнiкаg μὲν сѡма ογοг μηеκтmaт
οе. α. ἡει πеpphaиri φῆтος μηχаnл | να εр фaиri
еpок εὐολθеn πψωни μὲν λмenт Δе ογei 25
сeбноут νai σина μетоунаi нoтeн πлнн
ωoуиlatoг μὲν нiнaнt κe нoтeoγ πe еtoγ-
нaнaи нoтeoγ Пaлиn κe πiнaи ψoушoг μимoq

ἐξεν πισαπ ογος τὰραπη շափէ էվօլ էξεν
օյմիջ ն նով Ո նամերա ն սնիոյ սեմպալ
նտեն ըր արանչեսթ բթրեն իր ն օյնալ հեն
պաքրոն ն ֆէ նեմ օյլարապի հեն ֆրան ն
ֆէ ն միխանլ չե օյեւ տենէմ չե սեմպալ 5
օյոց օյձակեօն պէ օյոց զիենտ է աֆ | ն չնոյ
նիւեն օյոց գէ ն ֆօյալ ֆօյալ կադ նեզ-
բնոյի օյոց նտենշիտօտեն հեն տարապի ն չնոյ
նիւեն ծ նամերա չե ժոյ տարապի օյ
էվօլիեն ֆէ պէ չե տարապի ժոյօցին տէ յօ
չե օյնալ ազակ նեմ պէն յոտ ձձամ նեմ
տենմայ բյա ազաքոպ էրօք նտօյմետանօլ
օյոց ազխօ էվօլ նտօյպարաւասից հեն նենտավէ
ն միխանլ նեմ օյլարապի օյն ազակ նեմ
պիօմին ձեւել ազաքոպ էրօք նտեզթյալ շիտեն 15
օյ. ա. նենտավէ ն միխանլ | օյնալ օյն ազակ նեմ
էնաք ազօյօթեւեգ էշտեմթրեզնայ է ֆմօյ հեն
նենտավէ ն միխանլ օյնալ օյն ազակ նեմ
նօէ ազթամիօ նազ ն օյկյավատօս օյոց ազնաշ-
մեգ նեմ պեզի տիրգ հեն նենտավէ ն միխանլ 20
օյնալ օյն ազակ նենաւրամ պենիոտ ն ֆրիդ
նտեզձիձանի նեմազ օյոց ազէ ն իւակ նազ
շիտեն նենտավէ ն միխանլ Օյնալ օյն ազակ
նեմ իւակ ն զօրպ ն պեզատ օյոց ազէ ն
օյ. բ. օյշէշօց ն տեզաբայ | օյնալ օյն ազակ նեմ 25
իւկավ ազէ նազ ն օյչարից նումնո ն հւայ
պեզօն շիտեն նենտավէ ն միխանլ Օյնալ
օյն ազակ նչե ֆէ նեմ յօսիփ ազնաշմեգ

ἢ τοτοῦ ἢ νεψηνοῦ οὐκέτι τρεμήκηντι σίτεν
νεντωβεὶς ἡ μιχαὴλ Οὐκαὶ οὖν αἰδίῳ οὐκέτι
φῶτη οὐκέτι μωγῆς παρχηπροφῆτης αἴμασφη ἢ
σμοτὲ ἐστοτε ρωμι τίβεν σίτεν νεντωβεὶς ἡ
μιχαὴλ Οὐκαὶ οὖν αἰδίῳ οὐκέτι φῶτη οὐκέτι
[πυρὶ] ἡτε ναγὴ αἰθρε φρη διετο
σζ. α. ἢ σογὸ ἐογέσσοογ | φατ εὐβολῆελ ἢ νεψαξι
τηρογ σίτεν νεντωβεὶς ἡ μιχαὴλ Οὐκαὶ
οὖν αἰδίῳ οὐκέτι φῶτη οὐκέτι δαγιδ πογρο ἐ^ι
αψωτπη εβολῆεν νεψηνοῦ οὐγος αψελαςψιο
ἢ οὐγρο ἐκεν πεψλαος σίτεν νεντωβεὶς ἡ
μιχαὴλ Οὐκαὶ οὖν αἰδίῳ οὐκέτι φῶτη οὐκέτι σολο-
μων αψονσεν ναψ εθρεψκωτ ἢ οψη ἡ
πόσι σίτεν νεντωβεὶς ἡ μιχαὴλ Οὐκαὶ οὖν
αἰδίῳ οὐκέτι φῶτη οὐκέτι ιεζεκιας πογρο ἢ θημηιο
οὐγος αψτ ναψ ἡ κε τε ἡρομπι ἢ σμοτ ἐκεν
νεψέσσοογ | σίτεν νεντωβεὶς ἡ μιχαὴλ Οὐκαὶ
σζ. β. οὖν αἰδίῳ οὐκέτι φῶτη οὐκέτι πρενος τηρψ ἡ αδαμ
αψ ερ σογὸ σμοτ ἐψωογ οὐκέτι πεψνογ φῶτη αψρεκ
τψε αψὶ ἐ πεψητ σικεν πκασι ἐ αψδι σαρψ
ἥεν τηρθενος ἐθ οψαο οὐγος αψτ ἡτεψψγχη
ἡμιν ἡμοψ ἡ ψωτ ἐψρη ἐψωη φατ εψτοψχον
εψολῆεν λμεντ σίτεν νεντωβεὶς ἡ μιχαὴλ
ἐ αψχα ηεννοβι ηαν ἐψολ Οὐκαὶ οὖν αἰδίῳ
οὐκέτι φῶτη οὐκέτι ηενίοτ ἡ αψτολος αψστπογ
ση. α. ἐψολῆεν ηικοсмос | τηρψ αψτ ςοи ηωоу
σина εθροутасео ἡ ηαι τηρογ ἐ πсоуен
тмеθоми σίτεν νεντωβεὶς ἡ μιχαὴλ τηог

ΔΕ Ω ΝΑ ΜΕΝΡΑΤ̄ ΓΗΠΠΕ ΛΝΕΜΙ ΖΕ ΦΟΥΦΩΦ
 ΤΗΡΨ ΗΙ ΦΤ̄ ΦΩΟΠ ΉΕΝ ΠΙΝΑΙ ΝΕΜ ΤΆΓΡΑΠΗ
 ΟΥΟΣ ΠΙΑΡΧΗΑΓΓΕΛΟΣ ΕΘ ΟΥΑΒ ΜΗΧΑΗΛ ΦΟΙ
 ΝΑΝ ΗΙ ΡΕΦΤΗΟΜΗ ΝΕΜ ΡΕΦΕΡ ΠΡΕΣΒΕΥΤ̄ ΉΛΤΕΝ
 ΦΤ̄ ΜΑΡΕΝΒΟΧΙ ΣΩΗ ΟΥΗ ΉΕΝ ΠΙΖΙΝΚΩΦ ΗΙΑ 5
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 ΒΙΣΙ ΟΥΟΣ ΤΆΓΡΑΠΗ ΣΣΟΤΥΦΩΝ ΠΕΝ ΒΣ ΔΕ ΟΥΟΣ
 ΟΗ. Β. ΠΕΝΝΟΥΤ̄ | ΟΥΟΣ ΠΕΝΣΩΤΗΡ ΙΗΣ ΠΧΣ ΠΙΝΔΗΤ
 ΩΦ ΈΒΟΛ ΕΦΔΩ ΗΙΜΟΣ ΖΕ ΝΑΙ ΉΤΟΥΝΑΙ ΝΩΤΕΝ
 ΜΟΙ ΔΕ ΗΙ ΦΤ̄ ΣΙΝΑ ΉΤΟΥΤ̄ ΝΩΤΕΝ ΟΥΟΣ ΉΕΝ 10
 ΠΙΦΩ ΕΤ ΤΕΤΕΝΦΩ ΗΙΜΙΟΦ ΕΥΝΑΦΩ ΝΩΤΕΝ Η
 ΉΗΤΨ ΜΑΡΕΝΦΙ ΤΗΟΥ ΉΕΝ ΟΥΨΙ Ε ΝΑΝΕ Κ ΗΙ
 ΦΟΟΥ ΉΕΝ ΠΦΔΑΙ ΗΙ ΠΙΑΡΧΗΑΓΓΕΛΟΣ ΕΘ ΟΥΑΒ
 ΜΗΧΑΗΛ ΣΙΝΑ ΉΘΟΦ ΣΦΦ ΉΤΕΦΦΩ ΝΑΝ ΗΙ ΟΥΨΙ
 ΗΙ ΑΓΑΘΟΣ ΉΕΝ ΘΜΕΤΟΥΡΦ ΗΙ ΝΙΦΗΟΥΓΙ ΟΥΟΣ 15
 ΜΑΡΕΝ ΕΡ ΦΛΑΙ ΉΕΝ ΟΥΨΑΙ ΗΙ ΠΠΛΑΤΙΚΟΝ ΉΕΝ
 ΟΗ. Λ. ΦΡΑΗ ΗΙ ΠΙΑΡΧΗΑΓΓΕΛΟΣ ΜΗΧΑΗΛ | ΣΙΝΑ ΉΤΕΝ
 ΕΡ ΦΛΑΙ ΝΕΜΑΦ ΝΕΜ ΠΒΣ ΟΥΗ ΉΕΝ ΠΙΦΔΑΙ ΕΘ
 ΜΗΗ ΈΒΟΛ ΦΛΑ ΈΝΕΣ ΉΕΝ ΝΙΦΗΟΥΓΙ ΟΥΟΣ ΉΤΕΝΧΩ
 ΗΙΣΩΝ ΗΙ ΣΦΦ ΝΙΒΕΝ ΉΤΕΦ ΔΙΛΔΙΚΙΑ ΉΕΝ ΠΦΔΑΙ 20
 ΗΙ ΠΙΑΡΧΗΑΓΓΕΛΟΣ ΕΘ ΟΥΑΒ ΜΗΧΑΗΛ ΣΙΝΑ
 ΉΤΕΦΦ ΣΙΦΤΕΝ ΗΙ ΝΕΝΣΚΕΥΓΟΣ ΗΙ ΦΟΥΦΩΝΙ ΟΥΟΣ
 ΜΑΡΕΝ Τ̄ ΦΛΟΥ ΗΙ ΦΤ̄ ΗΙ ΦΟΟΥ ΝΕΜ ΠΙΝΙΦΤ̄ ΗΙ
 ΑΡΧΗΑΓΓΕΛΟΣ ΕΘ ΟΥΑΒ ΜΗΧΑΗΛ ΉΕΝ ΠΕΦΦΔΙ
 ΕΘ ΟΥΑΒ ΣΙΝΑ ΉΤΕΦ Τ̄ ΦΛΟΥ ΝΑΝ ΣΦΦ ΉΕΝ 25
 ΟΗ. Β. ΠΙΝΙΦΤ̄ ΗΙ ΦΛΑΙΕ ΕΤ ΣΗΚ ΈΒΟΛ | ΟΥΟΣ ΜΑΡΕΝΦΟΣ
 ΗΙΜΟΝ Ε ΠΙΑΡΧΗΑΓΓΕΛΟΣ ΜΗΧΑΗΛ ΉΕΝ ΠΕΦΦΔΙ
 ΕΘ ΟΥΑΒ ΕΡΕ ΝΕΝΣΑΡΞ ΤΟΥΒΗΟΥΤ ΉΕΝ ΟΥΜΑΟΥ

εφ ογας ογος τενσελωλ һен һлангевсω
 εγсалюг ेрё ненхиз мес һ ىал һ сеои һ
 огыи өнзә һимос әе ә пархон һ нифиоги
 пархнагрељос Твөг һи фт өөрөл өр һмот
 наан һи огъбрә े прашиб нем огъевсω огос 5
 ҭо े фт өзән өөрөл әвәл ә
 пархнагрељос өө огав һиханл әлнәл े фт
 п. а. өзән ә | пархнагрељос өө огав җина һ
 тәq өр һмот наан һи огъирини े һоғн े
 ненерноғ әе һөок пе тензирини ә ксовоғи то
 ә пенипростатис әе әнен огкаси нем огъоми
 нем огкөрми Плни фт огналит һ рефхω
 наан әвәл әе огей ән өр нови үтоми һөок
 өөректөвг өзән һи фт җина һтәвхω наан
 әвәл һен пази тенәшә огъвик фәк һөок өөрек 15
 ҭо े фт өзән өөрөл әхә ән әвәл ә
 п. в. һиханл пархнагрељос өө огав | әнен
 тенәшәпт огос һөок қтә һи фт пеноғро
 өзән әнен тенәшәпт һи фәл та фмни ә
 пархнагрељос һиханл һөок пе пазар һ 20
 өметнант һи фт пинант тәк өр өр пресвеғи
 өзән тирен һи пеноғо һи фт фиот һи һимет-
 җенгит ेт смароут һен շав һивен әла енес
 ҟина һтәвхә һен нови тироу һан әвәл һи
 ेт анаитоғ һен огъеми нем һен һет әт һи 25
 һи һен пеноғаш һтә һен пеноғаш ал. Огос
 п. а. һтәвф һан һи пинайт җина һтәвхω һсән
 һи һафасоғ огос һтәвбози े патши огос

ὑπερτασον ηαq ἐνοι ἡ ατ θωλεβ ἡ πεμθο
 ἡ νεφχις ςε ἡθοκ πε ετ φιρωογψ ἡαρον ὠ⁵
 πινιψτ ἡ αρχηαργελοс ἐθ ογαв миҳанл
 παрхистратугоуց ὑτε τչոն ἡ նիփոյի φի
 ἐτ ተ ὠογ ἡ ογոն նիւեն ἐτ ερ φալ ἡ πεգրան
 ἐθ ογαв նեն մաи նիւեն Տափմի ὼ նամե-¹⁰
 րատ այսι τοт ἐ ογηιψτ ἡ αρχη са πωωι
 նիւազոи ογօс ликωт հուа ογηιψտ ἡ πελагос
 πλ. β. εφօγհոյ եմալավ ն ժշեմչոն ան | ἐ ερ չինյօ
 նիմօс չε οյει ալօс նեն ժարխ ն պերկա-¹⁵
 միօն չε τա կյատօс օյկօչչի օցօс տա
 ի՞եվալոտ սթեմիոյդ ն ժեմ ն նիբ ան οցօс
 պինօցն նօս էմալավ էտε ֆօյածօն ն պա
 երկամոն πε φի է ժտած ն նիտ ն պινιψտ
 ն արχηαրգεլոс էθ ογαв миҳанл Անօк ձե²⁰
 ժից էրատեն ὼ նաշինօց շինա նտետեն-
 տուեն նեմի շինա նտանօշեն էվօլնեն թմիտ
 ն պա նιψտ ն նօցն էտε նիմօն այրիչզ նիւազ
 πլ. ա. οցօс նտեն է պիքր նեն | οյշիրն չε ալշիտօт
 է չաչ նեմատեն ն նենաց նեն նենդած է²⁵
 բյտօն օցօс բյեր ֆալ է ֆի էտ եր ֆալ
 ηαq ն ֆօօց պարχηարգεլոс միҳанл Պլին
 οյլաс ն սարչ պε πα լաс οցօс οյշարչ ն
 ծալի պε τա սարչ օցօс ն ժշեմչոն ան է չա
 ն նիψտ ն պεգացօց է պշօկ ն թմետηψտ ն
 տեզձաչօс Նեօկ պետε ֆօլ նեն ֆի ὼ միҳанл
 ֆրալի ն պα շիտ ὼ պարχηարգεլոс էθ ογαв
 պօլծել ն պα լաс միҳанл պչաչ ն րալ

πῆ. β. πεωγύτεν ἡ πα σητ | ψα φή λψ ἡ ταπρο
ἰε λψ ἡ λας ἰε λψ ἡ ἡητ εφμεσ ἡ λρετη
ἐ ογονωχομ ἱμοφ ἐ χω ἡ πωι ἡ πεκλάζιώμα
ἰε φναφος ἐ πωι ἡ τεκμετηιψή νεμ πιώογ
ἐτ λ φή σελσολκ ἡ ἡητκ Μαι τηρογ ἐται- 5
χοτογ ὁ παρχων ἡ θμετογρο ἡ ιιφνογ
εγερφαγ ἡ πωογ ἡ τεκμετηιψή λλλα χω
ηηι ἐβολ ὁ πα βς ηηχαηλ ςε λνοκ ογρεφερ-
πονι ογος Τχωχεβ ἐμαψω Κεη ηαζβηογι Λνοκ
ΤΤεδ ἐροκ ὁ ηηχαηλ πρεφττοτψ ψωπ ἐροκ το

πῆ. α. ἡ ταθγια | ἐτοι ἡ κογχι θαι ετ ασραψ ςινα
ἡταθηις ηακ Κεη πεκψλι ἐθ ογαβ ἡπ ερ
снагуg ἱмок αи ἐ сωтem ᐃ пеквхк εθвe ςe
φхвхеb ἡзe πаδврoн Аллa ψωп ἐрoк ἡ тa
спoγди ἡ фриф ἡθa Тteви сноуf ςe ογei 15
Тeмi ςe ηθoк oγnaiηt ἡ рeфwенgнt εθвe фai
лiкoф ἡ сoк ἐθвe ςe ηмoн thi ἡ кe рeфeр-
пreсveгiηn Κaтeнi фή ἐвнl ἐрoк ὁ πaрxи-
лaггeлoс ηηχaηl Акфaнep pēθ ηaпe q ηeмi

πῆ. β. ηтek ψωп ἐрoк ἡ πa κoγчi ἡ тaиo | κaп 20
icse φxвхеb Λнoк дe Тna εр ηyмfiη ηeнeн-
ca ηai εθriηiη ηaк ἡ oγtaиo ἐвoлkeη ρoи
ἡ рeфeрpoи ηeм pа λaс ἐt χoхeб ηeм pа
σhт ἡ сnoу ηiвeη ἡ ηiègooу tиroу ηt e pа
ωnб Ηta pистeуiη Κeη фai тaфmиi ςe aишlaп- 25
εр pωвψ ἡ pекran ηtaфtem εр pеfmeгi ἡ
сnoу ηiвeη Κeη pа σhт ὁ πaрxиlаггeлoс ἡ
ηiègooу tиroу ηt e pа ωnб eieψoпi ἡ aт

οὐτας οὐγος ἡ ατ βεχη ἡ πεμθο ἡ φτ κε
 πδ. α. περφμεγι | ἡ πεκραν ἐθ ογαβ ω παρχη-
 αργελος ἐθ ογαβ μιχαηλ πινιψτ ἡ αρχηαργε-
 λος ἐθ ογαβ φη ἐτ οι ἡ εωτη νηι 旱ει πα
 κινσει νεμ πα κιντωντ ω παρχηαργελος ἐθ 5
 ογαβ φη ἐτε πρενος τηρη ἡ λαλη αγχιμη
 ἡ ογπαρρηια 旱ετη φτ ἐθβητκ ω παρχη-
 αργελος μιχαηλ Νεοκ π εθ νηογ ἡ 旱ογη εκηρι
 ἡ πενμεγι ἡπεμθο ἡ φτ σια ἡτεψφενητ
 旱ροη εφεψωπι ναν ογη ἡ φοογ 旱ει πεκ- io
 πδ. β. πιψτ ἡ φαι εθρεκ ερ πρεψεγι | 旱ροη 旱ετη
 πβς 旱ηογ σια ἡτεψωπ εροψ ἡτεψπογδη
 ἐτεηηρι ἡμος νακ 旱ει πεκ ερ φμεγι ἐθ ογαβ
 ω πινιψτ ἡ φαιρψογψ 旱ροη μιχαηλ εθρενη
 ἡ πινιψτ τηρην Ἐ πχιντεηημοψι 旱ει πετεζηε 15
 φτ ἡ σνογ νιβεη ἡ πεμθο ἡ νεψχις ογος
 ἡτεψηλαζμην ἐβολλεη νι φαψ τηρηψ ἡτε φη
 ἐτ + ογβηη πικαχι ἡτε νεθηηη νιβεη πι-
 μεθηηηηψ ἡσα ἡ π ἐτ σωογ Ογος ἡτε φτ
 ταζοη ἐρατηη ναψ ἡ ογμετοψρο νεμ ογμε-20
 πε. α. τογηη | νεμ ογρενοс ερ ογαβ νεμ ογλαос
 εφωηб 旱ετη πιτωвг ἐτ εσιρι ἡμωογ 旱ροη
 ἡχε τεη 旱с τηρην 旱εψφε φт πλοгос
 Αληθωс 旱агіа 旱аріам өн ἐτ οι ἡ παρθεнос
 ἡ σνογ νιбен νεм νεппресвиа ἡ φη ἡ τεη 25
 ερ φαι ναψ ἡ φοογ πινιψτ ἡ αρχηαργελοс
 ἐθ ογαβ μιχαηλ φη ἐτ τωвг ἡ π旱с ἐхωη ἡ
 σνογ νιбен Νεм νεптωвг ἡ πχωрос τηρη

ἡτεν ερ ωφηρ ἡ λτ σωματος οει μεντωβε
 η φη ἐτε ημον ογαι τωνη θεη πιμισι ἡτε
 πε. β. ηισιδην | ἐναλαq ἐσοq πιλαριοc ιωλανηc
 πιπροδρομοc η βαπτισηc ογοc η μαρτυροc
 εθ ογαv οει μεντωβε η πιπατριαρχηc οει 5
 η προφητηc οει ηι κορυμφεοc η αποστολοc
 ηι ἐτ αγογασογ ηια πιπατψελετ ηι μη
 πενδηc ιιc πχc πει ωνηc οει πιρ η λλογ η
 λαριοc σεδρακ ηιακ αβδεναρω οει πιλαριοc
 στεφανοc οει πχωροc τηρηq ητε ηιλαριοc ηι ιo
 μαρτυροc οει ηιταγροφωροc έθ ογαv Μαι
 πε. λ. έτ οσι έρατογ τηρογ | η πεμθο η πιθερο
 ηι βασιλικοn ητε φt πιλογοc εγtσo
 εροq ηι πιέζοογ οει πιέξωρg εθρεq ερ ογηλι
 ήλ πεφλλοc ηθοq πεη δc ογοc πεπηογt ιιc 15
 πχc φηι έτε έβολgι τοτq έρε ώογ ηιβεη οει
 ταιò ηιβεη οει προσκυνηcηc ηιβεη οει ζινογ
 ωψt ηιβεη ερ πρεπi ηi φιωτ οειμαq οει
 πιπηλ έθ ογαv η ρεφτανηo ογοc η ομοογciοc
 οειμαq θηογ οει η σηογ ηιβεη οει ψa ηneq 20
 ητε ηιένεs τηρογ Λμηη.

π. β. Ο λογος ἡτε πιπατριαρχης ἐθ ογλας ογος
πιαρχηνεπικοπος ἡτε αντιοχια λαβα σεγηρος
ἐ αφταογὸν δε εφογωης ἐβολ ἡ πιμετψλα-
σθηη ἡτε φὴ αφελαι δε ον εθεε τπαρογсιὰ

π. α. ἡ πιαρχηαργελοс ἐθ ογλας μιχαιλ | πεμ τεφ- 5

μετμαι ρωμη ἡ φριὴ ἐταφχοτογ ἡμωογ ἐ^τ
μιχорχс ἡτε πιδιλαβολοс Ε αφταογ ἐ γανкоуци
δε ον εθεε ՚λαгиа ἡ κυριаки ἐθ ογλας ἐθεε κε
ѧ πφлai ἡ πιαρχηαργελοс ἐθ ογλας μιχαιλ ερ
αпантаи ՚ен ՚ромпi ἐтеммiаг ἐ ՚лaгiа ἡ ՚o
κyриаки Афсанi δε ον εθεε παтθeос πiпpa-
гmaтeутiс πeм tефcгиi πeм neфшиri ἡ
πirиt ἐтaгиnaгt ἐ φὴ giteи nifgo ἡtε
πiархiаrgеlос ἐθ ογλας μiчaiл ἐтaфtloуgо

π. β. δε ἡ πai дiлloгoс δe ἡ coγ iв | ἡ piлboт 15

λθωρ εре πimнш тирq θoγнt ἐ^т
πtopoс ἡ πiархiаrgеlос ἐθ
ογλaς μiчaiл eγeр флi
наq ἡ ՚иtq ՚en oгgi-
рiиnи ἡtε φt 20
λmни.

Τcωtem ἐ πi ψaлmωdoс ἐθ ογλaς dлагia eq
εp cymmeniη naи ἡ neωoγt ἐbouηn ἡ piлi флi
нi фooу eфωd ἐbοl eфxω nimoс κe пaгgeлoс

ἡ πός σικωτ ἡ πικωτ ἡ ογον νιβεν ἐτ ερ
 πό. α. γοτ ἡλ τεφχη | ογος φηναλσμογ παι φαι
 ογη ἡ φοογ ω να μενρατ οι ἡ β ἡ πφαι
 ἡ πιλρχηαργελοс ἐθ ογαβ μιχαηλ νεμ πφαι
 ἡ τκγριακη ἐθ ογαβ τλαстасис ἡ πενσωτηρ 5
 Ἰс շնոր ժիայ է օղութ ն չամի բափոպ
 նմոն շլ ն թուց ֆափտ նմոն է պտրգ ալլա
 տետենսեբտատ տիրօց էփոպ էրաթեն ն պաչι
 նտե ժշավ իտ անոն ն էտ չաչ իտ նօաթեն նհ
 էտ սաթեն Ογος πանտօս նտε պաչι էտեմմաց 10
 չակ էվօլ էխօն չե օյալ նեն ազեր ը կե օյալ
 πό. β. ձե | ազեր չ կե օյալ ձե ազեր լ Տետենսացն
 բար չե զօյիոց նմոն ան նչե պրեգթ բեխ
 ն մի պեն ծ ինց պիս պափրի ն փթ էտ օնի
 Աչա նմօս բար ին պեգրագ էթ մեշ ն անհ 15
 նεմ նեթմի նιβεն չե պիմ էտε օγον բ իε ը
 էր սինարցօք նիմաց ին պարան ժխ նիմաց
 ին տումնի Տօօօն բափոպ նեման նչե պե-
 նոցթ մարենափո էրօն ն պաչι ն պիթրի-
 թիս օγος պրեգեր վալին ձայն բազա նմօս 20
 չե ըրագտ օγος ձր էնի չե ձնոկ պε փթ էլե-
 գ. λ. էչեն նեթմօս էլեբիչ | էչեն պկաչ տիրգ
 Տետεնսացն նα մενραտ չե պφαι ն պε
 ογչαι պε ֆοοց էտε թալ տε ժարիա ն կυրιակη
 էթ ογαβ էտ սփε պε նտεնցաց օγος նτε- 25
 սմօց օγος նτεնթ ձօց ն պός ն ֆօրպ չե
 էթ ձօց նιβεն էր պրεπι նազ ն չնօց նιβεն
 ֆա էնեց նτε նինեց տիրօց ձմին Մենεնսաց

ΜΑΡΕΝΤΑΣΘΟΝ ΝΤΕΝΔΑΣΙ ἐ ΠΤΔΙΩ ΜΙ ΜΙΧΑΗΛ
ΠΙΝΙΨΤ Η ΛΡΧΗΑΓΓΕΛΟΣ ΕΘ ΟΥΓΑΒ ΣΩΤΕΜ ΓΑΡ
ἘΡΟΦ ΉΕΝ ΠΙΕΥΑΓΓΕΛΙΟΝ ΕΘ ΟΥΓΑΒ ΚΑΤΑ ΜΑΤΘΕΙ
q. B. ΣΕ ΠΙΑΡΧΗΑΓΓΕΛΟΣ ΝΤΕ ΠΟΣ ΠΕΖΑΨ Η ΝΙΣΙΩΜΙ |
ΣΕ ΗΠ ΕΡ ΕΡ ΣΟΤ ΝΘΩΤΕΝ ΤΕΜΙ ΓΑΡ ΛΝΟΚ ΣΕ 5
ΔΡΕΤΕΝΚΩΤ ΝΙΑ ΝΙΜ ΙΗΣ ΦΗ ΈΤΑΥ ΕΡ ΣΤΑΥΡΩ-
ΝΙΝ ΗΜΙΟΨ ΦΧΗ Μ ΠΑΙ ΜΑ ΛΗ ΛΛΛΑ ΛΨΤΩΝΙ
ΚΑΤΑ ΦΡΗΤ ΈΤΑΨΑΟΣ Η ΝΕΨΙΑΘΗΤΗΣ ΠΕΨΙΝ
ΠΕΖΑΨ ΕΨΩΜΙ Η ΟΥΣΕΤΕΒΡΗΣ ΟΥΓΟΣ ΤΕΨΕΒΣΩ
ΕΣΟΥΟΨΩ Μ ΦΡΗΤ Η ΟΥΧΙΩΗ ΈΤΕ ΦΛΙ ΠΕ ΠΙΑΡ-
ΧΗΑΓΓΕΛΟΣ ΕΘ ΟΥΓΑΒ ΜΙΧΑΗΛ ΠΙΑΡΧΗΙΣΤΡΑΤΗΓΟΣ
ΝΤΕ ΤΣΟΜ Η ΝΙΦΗΟΥΓΙ ΤΕΝ ΕΡ ΨΑΙ ΟΥΗ Μ ΦΟΟΨ
Ω ΜΑ ΜΕΝΡΑΤ ΣΕ ΦΕΝ ΤΕΝΜΗΤ ΤΗΟΥ ΗΣΕ
q. A. ΠΟΣ ΝΕΜ ΠΧΩΡΟΣ ΤΗΡΨ ΝΤΕ ΝΙΑΓΓΕΛΟΣ | ΕΨ ΕΡ
ΨΑΙ ΝΕΜΑΝ ΉΕΝ ΠΨΛΙ ΜΙ ΠΙΑΡΧΗΑΓΓΕΛΟΣ ΕΘ 15
ΟΥΓΑΒ ΜΙΧΑΗΛ ΜΙΧΑΗΛ ΓΑΡ Π ΕΤ ΤΣΟ Ε ΠΟΣ
ΗΑ ΠΡΕΝΟΣ Η ΝΙΡΩΜΙ Η ΝΑΨ ΝΙΒΕΝ ΠΟΣ ΣΨ
Π ΈΤ ΧΩ ΝΩΟΨ ΈΒΟΛ Η ΝΟΥΝΟΒΙ ΝΙΜ ΓΑΡ ΉΕΝ
ΝΗ ΈΘ ΟΥΓΑΒ ΤΗΡΟΨ ΈΤΕ ΗΠΕ ΠΙΑΡΧΗΑΓΓΕΛΟΣ
ΨΩΠΙ ΝΕΜΑΨ ΝΤΕΨΗΛΑΨΜΟΨ ΕΒΟΛΗΕΝ ΝΟΨ- 20
ΔΨΨΙΣ ΤΗΡΟΨ ΝΙΜ ΟΗ ΉΕΝ ΝΙΜΑΡΤΥΡΟΣ ΤΗΡΟΨ
ΈΤΕ ΗΠΕ ΠΙΑΡΧΗΑΓΓΕΛΟΣ ΜΙΧΑΗΛ ΤΣΟΜ ΝΑΨ
ΣΙΤΕΝ ΠΙΟΨΛΑΣΨΝΙ ΝΤΕ ΠΟΣ ΨΑΗ ΤΕΨΒΙ Μ
q. B. ΠΙΧΛΟΜ ΙΣΧΕ ΤΕΤΕΝ ΟΨΩΨ ΈΜΙ | ω ΝΑΜΕΝΡΑΤ
ΣΕ ΠΙΑΡΧΗΑΓΓΕΛΟΣ ΜΙΧΑΗΛ ΨΩΠ ΝΕΜ ΡΩΜΙ 25
ΝΙΒΕΝ ΕΘΝΑΤ Μ ΠΟΨΟΙ Ε ΦΤ ΉΕΝ ΠΟΨΗΤ ΤΗΡΨ
ΟΥΓΟΣ ΦΤΩΒΣ Μ ΠΟΣ ΉΛΡΩΟΨ ΕΘΡΕΨΨΩΠΙ ΝΩΟΨ
Μ ΒΟΗΘΟΣ ΣΩΤΕΜ ΝΤΑΜΩΤΕΝ Ε ΤΑΙ ΝΙΨΤ Η

ωφηρι ἐτασθωπι σίτεν τχομ ἡ φή νεμ πι-
αρχηαγρελος ἐθ ογαβ μιχαηλ ἐβολσίτεν. ηεφ-
τσο ναι ἐταγταμον ἐρωογ σίτεν σανρωμι
ἡ ωγηαστ ἐρωογ Νε ογον ογρωμι δε ἡ
πραγματευτης ἐ πεφραν ἡ ωρπ κετων 5
qb. a. ἐ ογρεμτχωρα πε ὑτε | Τεντικη ογος ηε
ογραμαὸ ἐμασω πε ἐ ογον ὑταφ ὑμαγ ἡ
ογηιωθ ἡ πραγματιὰ ογος ηαρσωγη ἡ φή
λη πε Λλλα ηε ογσελληνοс πε εψωεηφι ἡ
πιρη φαι δε ογη εψωοп һен τεψμετεθнос ιο
ογοс ηаре φή ογωφ ἐ τογχοφ πε Λсωπι
δε ἡ ογсоп αγтало ὑτεψпрагмatiа ἐ ογзoi
αғшωл ἐ ογполic һen τχωρa ἡ фiлiппoиc
ἐ πeсрaн πe κaлѡnиa өлi τe ηaγψeнfi һ
φή ἡ һntc τoнѡ πe Εtаqшωл δe ἐbоuη 15
qb. b. ἐрос | ἡ coγ ἀt(sic) ἡ πiλвoт aθoр eψωoп
δe һen tpoлиc eψf ὑtεψпrагмatiа aғфoг
һ coγ tа ἡ πai лvoт ἡ oγwт aθoр M фnaу
δe ἡ ηepi ἡ pеgooу eтemmaу aғcini ἡ pi-
topoc ὑtε πiархηагreloс μiχaηl aғnaу 20
eρoq eγcteфanou ἡnoq һen sаnphanoс nem
sаnbiлloп aғ eр ωfhiрi ἐmaшwoγoс aғshemci
һen pima eтemmaу kata oγoikonomiа ὑtε
φή ἐ ηaγ ἐ piaѡk ἡ piշwв Eta roγsi δe
ωwpi aғnaу ἐ pimhω tиrp ἐtaγθeoγf ἐ 25
qf. a. pima eтemmaу aγiрi ἡ piлγxниkoп | eγxω
һ saпgymnoс eγsolx Pирωmii δe aғ eр ωfhiрi
oγoс σiтeп pišoγo ὑtε tωfhiрi aғenkoт siрeп

ωληλ ἐξωκ
 ὑτεφ ερ ἀγιαζιν ἡμοκ ὑτεφτ ωμс νακ һен
 φραν ἡ φιωτ νεм πωнри νεм πιпна ἐθ ογαν
 ογος ὑτεκωφоти ἡ χριστιѧнос Плнн ωογ ἡ
 σηт ωате πεниωт ἡ επιскопос срвагт τεп- 5
 наодк ωароq ὑтевдаик ἡ πεнрнф ὑθоq дe
 аqирi κата фрнф ἐтаγзос наq аqѡoу ἡ һнt
 ἡ πiегooу ἐтemmaу Peqrasf дe аqи ωл
 ρωoу пexaq нwoу xe na сnhoу ἐθ наney
 qe. a. ωопт ἐрωтen гina ὑтe фt | ἐt аретen xocio
 нwten eowhtq t нwten ἡ пetен вехе Pi-
 rowmi в ἡ pистos ἐтemmaу aγenq ωa pièpisc-
 kopos aγtamoq e շw nivен ἐtaγzophi Piè-
 piskopos дe пexaq ἡ pирwmi ἡ pрагmаteутic
 xe ὑθoк oу ἐвoлbен aѡ ἡ xwra Peхaq naq 15
 xe ἡnok oу ἐвoлbен tхwra ὑтe тentikn
 Pièpiskopos дe пexaq naq xe à pекшnt өнт
 e εр χristianos Peхe pирагmаteутic xe
 ce pa iwt ke гар nh ἐt ainaq ἐрwoу neм
 qe. b. nh ἐt aicothmoу һen тai поlic aсrapni 20
 շw eowifophi ἡ χristianos Peхe pièpiskopos
 naq кwemwfi ἡ aѡ ἡ noyf aq εр oցo xe
 eiwemwfi ἡ pирh Peхe pièpiskopos naq xe
 aрewan pирh շwtp ὑтeфшwл һen pikaгi ὑтe
 oցaнaгkii тaгoк eknaxemq ὑthoп ὑтeф 25
 bohoin ἐrok Pipragmаteутic дe пexaq naq
 xe pa iwt mape pекnai тaгoи ὑтekf ωmc
 nni tтzo ἐrok ḥrit һen χristianos ἡ фрnф

ἢ πιρωμι τηρογ ἡτε ται βακι Πιέπισκοπος

ψ̄. α. δε πεναφ ναφ ςε ογον ογεσιμι | ἡτακ ιε
ψηρι ὑθοφ δε πεναφ ναφ ςε ογον ἡτη ᷄ημαγ
ἢ τα εσιμι νεμ ναψηρι ՚εν τα πολις Πενε
πιέπισκοπος ναφ ςε ισχε σε ιε τενηα† ώογ 5
νακ αν ՚νογ μηπως ἡτεψτεμ πουγητ θωτ
νεμακ ἡσε τεκεσιμι νεμ νεκψηρι ἡτε ογ-
σκανδαλον ψωπi ՚εν τετενημι† νεμ νετεν
՚ερνογ ἡτεψφωρχ ՚εροκ ιε ἡτες θρεκ ερ λπο-
ταζεσθε ἡ πιψεμι νεμ πιωμις ἡτακβιτψ 10

՚εθε ςε ՚φορπi ՚ε παραβασιс ἡταςψωπi ՚εβολ-
ψ. β. ՚ιτεν ՚εσιμι αλλα | ՚εψωπi ἡτεσθωτ ḥ ՚ιτ
νεμακ ιε ληωιη ἡτα ερ θηνογ ḥ χριστιѧ-
νος Πιπραγματεγτηс δε ἡταψωτεм ᴇ ναι
λψραψi ՚εμαψω τοτε αψбсмоу ḥ τοтq ḥ πιء- 15
πισκοποс ᴇ αψi ՚εβολ αψiρi ḥ πεψсов† εθρεψ
ψε ναφ ᴇ τεψπολис Πιδιѧволос δε πιμαстe
π εθ νане q νивен ἡτаψеми ςε ḥ πιρωμи †
՚ι πεψгнt ᴇ φ† αψхоq ՚εροq Αсψωпi δε
՚ετаψфoс ᴇ θmн† ՚ι фiом αψтоgнoс ογxимoн 20

εψнаψт ογoс αψθeр eнишвиn бici ՚εxенi πiхoi

ψ̄. α. ՚ωс δε πара κe κoгzi ՚iсeωmс | ՚iсeмoу
՚iзe ογoн nивen ᴇt ՚εn πiхoi πiрωmи δe ՚i
пrагmaтeгtηс aψwω ՚εboл eψxω ՚iмoс ՚e
пaбc iиc pхc ՚iрi вoнeиn ՚εroи ՚εn tai nишt 25
՚i aниaгki Oгoс ՚iлаgт ՚iтeнi pниwт ՚i woг
՚e t aиnaг ՚εroи ՚εn ptopoс ՚i пaрxиaгgeлoс
՚e oгaв nихaнl ςe ՚nоg нeм na пaнi tиpq

ὑπενθωπὶ ἡ χριστιὰνος φα πισοογ ἡ πεν-
 μογ Οὐρανὸν τοῦνογ ἐτεμμαγ λα ουσμη
 φωπὶ σαροφ εσχω ἕιμος κε ἅπε ερ ερ γοτ
 φζ. β. ἕιμον σλι ἡ π ετ σωογ ναψωπι | ἕιμοκ αη
 Σεν τοῦνογ α νισωιμι χλ χωογ ἐθρη λγβ- 5
 νον λ πικοι δσι ἐρατφ ουρα αφμοφι Σεν
 ογεωογτεν Σεν πιογλαγσαινι δε ἡτε φτ
 αφμονι ἐ τεφπολις ἡπε σλι ἡ π ετ σωογ
 φωπὶ ἕιμοφ ἐταφσωλ δε ἐ πεφη λφρλωφ
 Σεν ογηιφτ ἡ ραψι ουρα αφχω ἡ νεφρωμι ιο
 ἡ τωφηρι ἐτασφωπὶ ἕιμοφ Σεν πικοι νεμ
 νη εταγφωπὶ ἕιμοφ τηρογ Σεν τπολις καλω-
 νιλ Οὐρανόφ χω ἕιμος νιωογ πε κε αληθως
 ογηιφτ αη πε πιρη φαι ἐτενψεμφι ἕιμοφ
 φη. α. αλλα | ογβωκ πε ἡτε πινιφτ ἡ νογφ ἡτε 15
 τφε ιπε πχε πψηρι ἡ φτ ἐτ ονδ φη ἐτε-
 μμαγ πε ἡθοφ πε φτ ἡ π επτηρφ φη ἐτ λ
 σωβ νιβεν φωπὶ ἐβολσι τοτφ Οὐρανόφ λφχω
 ἐρωογ ἡ πταιλο ἡ πιαρχηαγγελος ἐθ ογλα- 20
 φω Πιρωμι δε λφκοτφ ἐ τεφσημι πεζαφ νας
 κε ἐψωπ τερασωτεν ἡ σωι ιε τωογηι λμη
 νεμηι ὑπενθωπὶ ἡ χριστιὰνος ὑτεν ερ βωκ
 φη. β. ἡ πχε ουρα ὑπενθωτεν ερ σητ β | ἐ πτηρφ
 ἐψωπ δε πε σητ θητ αη τ ερ αναρκαζιν 25
 ἕιμο αη ισ πη φω ἡ λογκοξι σοξη νηι τηλατ
 νε ογψο ἡ λογκοξι ὑτερεμει Σεν πε φεμψι
 ἕιμον ληοκ ειηλσωλ ὑταδι ἡ πχω ἐβολ ὑτε

ΝΑ ΝΟΒΙ ΠΕΝΕ ΤΕΦΣΙΜΙ ΝΑΨ ΣΕ ΚΑΛΩΣ ΠΑ ΒΣ
 ή ΣΟΝ ΆΛΗΘΩΣ ΝΩΙΤ ΝΙΒΕΝ ΈΤΕΚΝΑΣΩΛ ΈΡΟΦ
 ΤΗΝΟΥΓ ΣΩ ΝΕΜΑΚ ΟΥΟΣ ΠΙΜΟΥ ΈΤΕΚΝΑΜΟΥ
 ή ΉΗΤΨ ΤΗΝΑΜΟΥ ή ΉΗΤΨ ΣΩ ΟΥΟΣ ΠΑΙ ΡΗΤ
 ΑΥ ΕΡ ΠΟΥΓΣΟΒΤ ΤΗΡΨ ΛΥΤΑΛΩΟΥ ΑΓΙ ΈΤΒΑΚΙ⁵
 φθ. λ. ΚΑΛΩΝΙΛ | ΕΨ ΕΡ ΖΦΗΡΗ ή Τ ΤΟΤΟΥ ΝΙΖΕ ΦΤ
 ΟΥΟΣ ΛΥΓΣΩΛ ΖΛ ΠΙΡΩΜΗ Β ΝΙΤΕ ΖΦΟΡΠ ΑΥ ΕΡ
 ΛΣΠΑΖΕΣΘΕ ΝΙΜΩΟΥ ΛΥΤΑΜΩΟΥ ΣΕ ΈΤΑΓΙ Έ ΕΡ
 ΧΡΗΣΤΙΛΝΟΣ ΝΗ ΈΤΕΜΗΛΥ ΔΕ ΛΥΒΙΤΟΥ ΖΛ
 ΠΙΕΠΙΣΚΟΠΟΣ ΛΥΤΑΜΟΥ ΣΕ ΦΑΙ ΠΕ ΠΙΡΩΜΗ ΙΟ
 ΈΤΑΓΙ ή ΠΙΣΗΟΥΓ Έ ΕΡ ΧΡΗΣΤΙΛΝΟΣ ΖΗΠΠΕ ΙΣ
 ΦΑΙ ΑΦΙ ΝΕΜ ΤΕΦΣΙΜΙ ΝΕΜ ΝΕΦΨΗΡΙ ΕΘΡΟΥ-
 ΖΨΩΠΙ ή ΧΡΗΣΤΙΛΝΟΣ ΠΙΕΠΙΣΚΟΠΟΣ ΔΕ ΛΑΦΡΑΩΙ
 ΉΕΝ ΟΥΗΙΨΤ ή ΡΑΨΙ ΈΜΑΨΩ ΈΘΒΕ¹ ΠΙΧΙΤΑΣΘΟ
 φθ. β. ή ΟΥΨΙΨΧΗ ΈΤΑΓΕΝΟΥ ΔΕ ΖΛΡΟΨ | ΠΕΧΑΨ ΝΩΟΥ¹⁵
 ΣΕ ΑΗ ΉΕΝ ΟΥΜΕΘΜΗ ΤΕΤΕΝΟΨΩΨ ΈΨΩΠΙ ή
 ΧΡΗΣΤΙΛΝΟΣ ΛΨ ΕΡ ΟΥΨ ΔΕ ΉΕΝ ΟΥΘΕΒΙΟ ΣΕ
 ΉΕΝ ΦΟΨΩΨ ή ΦΤ ΠΕΝΙΩΤ ΝΕΜ ΠΕΚΨΔΗΛ ΈΘ
 ΟΥΛΒ ΤΟΤΕ ΠΙΕΠΙΣΚΟΠΟΣ ΛΑΦΡΟΥ ΕΡ ΠΣΟΒΤ ή
 ΠΙΟΡΔΑΝΗΣ ΉΕΝ ΠΤΟΠΟΣ ή ΠΙΑΡΧΗΑΓΓΕΛΟΣ ΈΘ²⁰
 ΟΥΛΒ ΜΙΧΑΗΛ ΟΥΟΣ ΛΨ ΕΡ ΚΑΘΗΚΙΝ ή ΠΙΡΩΜΗ
 ΝΕΜ ΤΕΦΣΙΜΙ ΝΕΜ ΠΕΨ Δ ή ΖΗΡΙ ΝΕΜ ΝΟΥ-
 ΛΛΩΟΥΓΙ ΛΨΤ ΩΜΣ ΝΩΟΥ Έ ΦΡΑΝ ή ΦΙΩΤ ΝΕΜ
 ΖΨΗΡΙ ΝΕΜ ΠΙΠΠΑ ΈΘ ΟΥΛΒ ΦΡΑΝ ή ΠΙΠΡΑΓ-
 ρ. λ. ΜΑΤΕΥΤΗΣ | ή ΖΦΟΡΠ ΠΕ ΚΕΤΣΩΝ ΛΨΦΟΨ²⁵ ΔΕ
 ΛΨΜΟΥΓΤ Έ ΠΕΦΡΑΝ ΣΕ ΜΑΤΕΘΟΣ ΟΥΟΣ ΤΕΦΣ-

¹ The Ms. has ΕΠΒΕ.

Σίμι αφμογή ἐρος σίρηνη Οὐρανού πού δὲ οὐρά
 ωντει αφμογή ἐπισογήτει τειωνης πίμασ
 ἢ τει ουρανος οὐρανού πίμασ ἢ τει ουρανού πίμασ
 δὲ ουράνηλ οὐρανού αφίρι δὲ τειναζίς
 αφή ουρανού ἐβολήνει ουρανούτηριον ἐθ ουρανού
 πισωμα ουράνη πισνοφ ἢ πεντέ ιπτε πάχε Οὐρανού
 ουρανού πισωμα αγέρ ουρανού ἢ ἐσοογ ή
 p. v. τοτε δὲ πιεπικοπος | εφ ερ καθηκίν ουρανού
 ήει πισαχι δὲ πιναστ ἐτ σογτων Ματθεος
 δε πιπραγματευτης σιτεν πισογο δὲ πιραψιο
 έταιρτασοφ αφή δὲ ξ δὲ λογκοσ δὲ πιποσ
 δὲ πιαρχηαργελος ήα πεφογχαι ουρανοσ
 αγδισμογ δὲ τοτε δὲ πιεπικοπος εθρογψε
 ουρανογ ε τογβακι Οὐρανού ουρανού πε
 έβολ σιτεν οιαρχων ητε τηολισ ουρανού οιφι-
 λοπονοσ ήει ογηιστ δὲ ραψι ουρανού ήει
 φογωψ δὲ φή αγκοτογ ε τογχωρα εφδι οιωτ
 pā. l. ήα οιωγ ηξε | πιαρχηαργελος θε ουρανού οι-
 χαηλ έταιργωλ δε έθογη ε πογηι αγίρι δὲ
 ογηιστ δὲ οιαι ε οιγρωμι ουρανού αγσωρ δὲ
 σανηιστ δὲ άραπη δὲ ηη έτ οιατ ουρανού οιχηρα
 ουρανού οιορφλοσ ουρανού οιρε πογήμε ερ οιφηρι
 ουρανού πε ορε πογραν ήει ραψ δὲ ουρανού
 οιβεν Οὐρανού οιαγ ερ οιωμι ήει τογχωρα
 τηρε σιτεν δὲ ογπραζίς θε οιανεγ Μενενα 25
 οια έτ ά άροτ δὲ η έσοογ οιμι αφίτον οιμοφ
 ηξε πιρωμι δὲ οιωτη πιατθεος θε αφί έ θατη
 pā. v. ια αφδι | δὲ φωεχε δὲ πιεσοογ τηρη σιτεν

ΝΕΝΤΩΒΣ ἡ παρχηαγγελος ἐθ οὐας μιχαὶλ
 Νεψ κογκι ḥ ψηρι νεμ τούμαγ ḥπ οὐχα
 τοτογ ἐβολ ἡεν νι πεθηανεγ ἐτογίρι ḥιμωογ
 ḥ σογὸ ἐ πισνογ ἐφονບ ḥζε πογιωτ Πιδιὰ-
 βολος δε νεμ νεφδεμων ḥπ εφωφαι ἐροq 5
 εφηλγ ἐ πιπεθηανεγ ἐτογίρι ḥιμωογ ḥζε
 ηαι ἀριος αλλα λφτογνοс [ηιλλοс] ḥτε τογ-
 πολιс ἐχωογ λφθρογмествоу ἡεν ογηισທ ḥ
 мос† λοιπον λγтωоуgnoug ἐ χωογ λγѡлi ḥ
 рв. а. ηογγηпархонта | ἡεн ογбi ḥζонс νεм ηи ιo
 ἐτ ψοп ἡεн ογѧпօցθенкi լաննiс δe πεзaզ
 ḥ τεғмaг нeм νeғcнiнoу xе շnппe тeннaг
 xе λγтշeмiкoн ἐмaшw iсxен ἐt ḥ πeнiωt
 мoг λoиpoн tωoγn ḥtēnхw ḥ cωn ḥ tаi вaкi
 ḥtēnwfе nан ἐ θaкi ḥ ֆmetoցro ḥtēnwfwpi 15
 մiмaг c сbноут γap ἡeн ηeնγaггeлиoн ἐθ
 ογaв xе ἐшwоп λγшaнбozi ḥcωtен ἡeн tаi
 вaкi фwт ἐ кe ογai πliиn iс շnппe λγбozi
 рв. b. ḥcωn λγ† ḥiкаg nан αlla мaрe | фoγwф
 ḥ pбc ψwпi ἐ Եpni ἐ χωn Ρai ρи† λγтwоy-20
 noy ἡeн ογxwп λγѡлi ḥi πceпi ḥi фi ἐt
 cωxп nωoγ λγшe nωoγ ἐ θaкi ḥ ֆmetoցro
 λγшwпi ḥiмaг nаγxw ḥmoc pe xе ф† ḥi πi-
 архиаггeлoс мiхaиl ψwпi nан ḥi вoнoс
 oյoց nаγtօց oи pe ἐxen սiմetnанt ἐtօy-25
 iрi ḥiмoуoг ḥi ψoрp Πiдiаboloс dе ḥi pефwфai
 ἐrоq αlla λφθoрter eφnaг ἐ nн ἐθ ογaв
 eγ† ἐ pанаi ἡeн pinaгt ḥi pефeмi xе pi-

ρῆ. α. ἀρχιαγγελος | ἐθ οὐαβ μιχαὴλ ναψτ ψιπι
ναψ λοιπον ναψ σεμσεμ ἡ φρητ ἡ ουμογή
Ἐτ ἢ σανκογχι ἡ ἐσοογ ψωπι ἢ νιρεφρωις
ἡτε ὑβακι σωλ αγψελ πηι ἡ ογνιψτ ἡ αρ-
χων ἡτε ὑπολις ουρος αγἀλι ἡ ογνιψτ ἡ
πρετα ναψ Πιαρχων δε αψταμε πισηρεμων
ἐτ θηψ ἐ ὑβακι πισηρεμον δε αψωπιν ἡσα
πισωβ ἡ τοτη ἡ φη ἐτ οι ἡ διοικιτης ἐ ὑ-
βακι Πι διοικιτης αψἀμονι ἡ νιρεφρωις αψ
ερ αναρκαζην ἡμιωογ εθρογχιμι ναψ ἡ ηισ-¹⁰

ρῆ. β. κεγοс | ἡτε πιαρχων ἐτι εψψθερεωρ ἐθεв
παι σωв іс πιаиаъволос аq εр πсмoт ἡ ογ-
рωми εqмoфи ἐвoлбeнi ὑпoлиc тиpс εqψω
ἐвoл εqзω ἡmос xе ἡnок ᴰcωoγн xе nим
πe ἐtaqкωлp ἡ ηiсkeгoс ἡtε cуlωn πiарχωn ¹⁵
Лhок гap ainaг e пai d h aлоg h ə фeмimo
ἐtаgи hnaг h nai ἐsooг aгsωl e бoгn e
pih aгkoлp q oyoг h eмi бeн oгmeθm i xе
poгsωb рω pе фai iсxen eгwop бeн toгx-
ra Пiрwoни dе hte ὑbaki ἐtaгcωtem e nai ²⁰

ρd. α. αψtame | πiσhгeмowи oyoг бeн tоgнoу aг-
cωk himwoy hca piqwi hte togлfe kata
фoгaгcлаghi h pisheгemowи aгeноy hipeqniwo
Лhсoк himwoy бeн oгmetaθnai nape tog-
maly de noшi hcowoy pе ecrimi eст nomt ²⁵
noшoy ecxaw himoc xе hп eр eр goт na фhri
oгoнwхoм h фt eт aпnaгt eроq neм neq-
niψt h archiагgeлoс eθ oуaв miхaиl e no-

ΣΕΜ ΝΙ ΜΩΤΕΝ ΈΒΟΛ ΓΑ Π ΕΤ ΣΩΟΥ ΝΙΒΕΝ ΝΕΜ
 β. ΈΒΟΛ ΓΑ ΦΗ ΈΤΟΥΧΕ ΜΕΘΝΟΥΧ ΈΡΩΤΕΝ ΈΘΒΗΤΓ
 ΈΤΙ ΔΕ ΕΣΧΩ ΝΙ ΝΑΙ Λ ΟΥΣΜΗ ΦΩΠΙ ΓΑ ΡΩΟΥ
 ΕΣΧΩ ΝΙΜΟΣ ΈΒΟΛΘΕΝ ΤΦΕ ΣΕ ΝΙΠ ΕΡ ΕΡ ΣΟΤ
 ΤΗΑΧΑ ΓΛΙ ΝΙ Π ΈΤ ΣΩΟΥ Ε ΤΑΣΕ ΘΗΝΟΥ ΛΝ5
 ΛΝΟΚ ΠΕ ΜΙΧΑΗΛ ΤΗΑΡΩΙΣ ΈΡΩΤΕΝ ΈΒΟΛΓΑ Π
 ΕΤ ΣΩΟΥ ΝΙΒΕΝ ΕΤΙ ΔΕ ΕΥΔΩΣΙ ΈΡΑΤΟΥ ΝΙ ΠΕΜΘΟ
 ΝΙ ΠΙΣΗΓΕΜΩΝ ΕΦΒΝΟΥ ΝΙΜΩΟΥ Λ ΠΙΑΡΧΗΑΓ-
 ΓΕΛΟΣ ΕΡ ΠΣΜΟΤ ΝΙ ΟΥΠΛΑΤΡΙΚΙΟΣ ΝΤΕ ΠΟΥΡΟ
 ΛΦΙ ΣΙ ΦΟΥΓΕΙ ΈΤ Λ ΠΙΣΗΓΕΜΩΝ ΝΑΥ ΈΡΟΨ ΛΦ-ιο
 ΤΩΝΨ ΛΦΩΣΙ Ε ΡΑΤΨ ΟΥΓΟΣ ΑΦΤΓΟ ΈΡΟΨ ΣΕ
 ΛΝΟΥ ΝΤΕΚΣΕΜΙ ΝΤΕΚΣΩΤΕΜ ΣΩΚ Ε ΝΑΙ ΛΑΤΙ-
 ρε. α. λΟΓΙΑ ΝΘΟΨ ΔΕ | ΛΦΣΕΜΙ ΠΙΣΗΓΕΜΩΝ ΔΕ ΛΦ-
 ΘΡΟΥΓΙΝΙ Ν ΙΑΛΛΩΟΥΓΙ ΣΙΤΣΗ ΝΙΜΟΨ ΠΕΖΑΨ ΝΩΟΥ
 ΣΕ ΤΑΧΗ ΝΙΜΩΤΕΝ Τ ΝΙ ΠΡΕΤΑ ΝΙ ΠΙΑΡΧΩΝ 15
 ΝΑΨ ΝΙΠΑ Τ ΕΡ ΒΑΣΑΝΙΖΙΝ ΝΙΜΩΤΕΝ ΝΘΩΟΥ
 ΔΕ ΛΥ ΕΡ ΟΥΨ ΠΕΖΑΨ ΣΕ ΖΟΝΨ ΝΖΕ ΠΟΣ ΦΤ
 ΝΙ ΝΙΧΡΗΣΤΙΔΝΟΣ ΝΕΜ ΠΩΟΥ ΝΙ ΠΕΨΗΨΤ ΝΙ ΛΡ-
 ΧΗΑΓΓΕΛΟΣ ΈΘ ΟΥΓΑΒ ΝΙΧΑΗΛ ΣΕ ΝΙΠ ΕΡ
 ΚΟΙΝΩΝΙ Ν ΣΩΒ ΝΙ ΠΑΙ ΡΗΤ ΈΝΕΣ ΠΕΧΕ ΠΙΑΡ- 20
 ΧΗΑΓΓΕΛΟΣ ΝΙΧΑΗΛ ΝΙ ΠΙΣΗΓΕΜΩΝ ΣΕ ΛΝΟΚ
 ρε. β. ΤΣΩΟΥΗ ΝΙ ΠΙΡΗΤ ΕΘΕ ΤΜΕΘΜΙΙ | ΟΥΨΩΝΣ ΈΒΟΛ
 ΜΑΡΟΥ ΛΜΟΝΙ ΝΙ ΠΙΚΟΥΧΙ ΝΙ ΣΟΝ ΝΤΕ ΝΑΙ ΡΩΜΙ
 ΝΙ ΣΕΟΛΨ Ε ΉΟΥΗ Ε ΠΗΙ ΝΙ ΠΙΑΡΧΗΡΕΨΡΩΙΣ
 ΦΑΙ ΈΤ ΕΡΕ ΠΕΨΗΗΤ ΉΟΣΙ Ε ΉΟΥΗ Ε ΝΑΙ ΡΩΜΙ 25
 ΝΤΕΨ ΩΨ ΈΒΟΛ ΕΨΧΩ ΝΙΜΟΣ ΣΕ ΉΕΝ ΦΡΑΝ ΝΙ
 ΠΛΟΣ ΗΗΣ ΠΧΤ ΈΣΕΟΨΩΝΣ ΈΒΟΛ ΝΖΕ ΤΠΡΕΤΑ
 ΝΤΕ ΣΥΛΩΜ ΠΙΑΡΧΩΝ ΘΔΙ ΈΤ ΟΥΣΕΜ ΛΩΙΣΙ

έρον εθεντις ἡεν τούγνογ λ τμεθμη ναογ-

ωνς ἐβολ Ογος ἡεν τούγνογ λ πισηγεμων

ερ κελεγίν εθρογδι ἡ πικογχι ἡ φηρι ἐ

ἡογν ἐ πηι ἡ πιαρχη ρεφρωις κατα φρητ

ρ̄. α. ἐταφχοс ὑκε | πιαρχηαργελοс михаил ογοс⁵

λαφωψ ἐβολ εφχω ἱμοс κε ἡεν φραи ἡ πα

бс иис πхс нем πιαρχηαρгелос ἐθ ογав ми

ханл εсесоуωнс ἐβολ ὑкe тпреда нтe сүлфом

πιαрхωи Ογοс ἡеn τοүгноy λ ογсмн фѡпи

εре ογон нивен сѡтени єрос κе շвд ἐ πеснт то

ἐ πикатакион тетеннахими ἡ շвд нивен наi

коузи ἡ φηрι сеоуав ἐ нови Ογοс ἡеn τοү-

ноy агшвд ἐ πеснт ᐃ πикатакион агхими ἡ

ρ̄. в. τпреда тиrc ογοс агтаме | πισηγемωн ᐃ

фи ἐтафшопи лq εр ффηрι ἐмафш ἐтафкωт¹⁵

ἐ πефсо շвс κе εфнахв ἡ фи ἐтафшопи ἡ

пипатрикюс ἐте миханл пе нт eфеми κе аф-

швд ᐃ θωи Тоте лq εр ффηрι ἐмафш ογοс

агхя пi ሳ ἡ ሲлоy ἐбовl εγoi ἡ ремшe ογοс

агшвд ᐃ πоγнi εγt ωoγ ἡ фt нem πiар-

хнаггелос ᐃ ογав миханл фи ᐃ ογав дe

нt огхя тотоу ἡеn нi p ᐃ θ naneγ ᐃ ογирi

нiишоу ἡ ογон нивен շвс дe нt ογон нивен

ρ̄. л. εр ффηрι ἡ πоγвиoc ᐃ θ naneq | Асфшопи дe

on мeнeнca ογсnoγ iсxen ᐃ t λ nai фшопи λ²⁵

ογрѡmii τфθoγit һa ρѡmii һ haten πoγro

շвс дe єре ογон շандаимосион ἡ апас єршoγ

Пoγro дe лqf ἡ πiарѡmii һ e тотоу ἡ շан-

ΜΑΤΟΙ ΕΘΡΟΥΓΩΔΑΤΟΥ ἢ ἡ ή λογκοσι ἐ φογαι
ἡμον ἡτωογ δε ἐ τ φη ἐθ ογαβ δε ιωανης
κατα ογεγκεριλ αq ερ απανται έρωογ ἐταφ-
ναγ ἐ ηιματοι εγγιογι ἐ ηιρωμι ̄εη ογ-
μεταθοναι Πεχαq ἐ ηιματοι κε ογ τε τλωικι 5

ρζ. β. ἐρετεν σιογὶ ἐ ναι ρωμι εθνιτc | Πεξωγ
ναq ὥxε nιmatoi xε ἀnāmoni ὥmwoy ἐ p ḥ
λoγkoxi ἐ φoγai Πeξalq nwoy xε nεnenca
θroy + ḥ w ḥ λoγkoxi cenaxaγ ἐvoλ pexe
nιmatoi naq xε ce allla aγwtemtñitoγ cenla-
boθwoy iwanñnc de aqfgo ἐ nιmatoi xε ḥwoy
h ḥ gnt ḥ oγkoγxi wla ftaсeoи wla ρwten
Nθeoq de aqfwoλ aqen pi w ḥ λoγkoxi aqtni-
toγ aq eр pirwmi в ḥ remse oγos pi ke d
h matoi et̄ θnwy eρwoy aqf nwoy h oγi 15

ρῆ. α. λογκοσι ἐ φογαι | πιδιάβολος ον πικασι ὑτε
μεθμηι νιβεν ὑπ εφ ψφαι ἐροφ αλλα αφμοσ
ὑ κοσ ἐ δογη ἐ νι ἐθ ογαβ ἐθεβ ηογεβηογι
ἐ νανεγ Λαγτογηοс ογηιωт ὑ πιραсмос ἐ²⁰
δηρη ἐ κωογ εφηωт ἐмашω ὑ γογὸ ἐτε
φαι πε Αсшωпи δε ηεненса наi ἀ ογρωни
ὑτε τвакι ἐр κалин ὑ ганрѡни нem κe рѡни
ὑ φηр ὑтаq ὑе рoгi гap πe πirѡни δe
нафшоп πe δaтeн phi ὑ νi ἐθ ογαб Εтaг-
oγѡm δe ογoс λyсoв ἀ πirѡни тѡnq eθeρeф-²⁵
ρῆ. β. δωλ ἐ πeфni | εфmoфи δe δeн nиплатià ὑтe
τвакi ἀ ογбdи maгrѡс ἐρoφ aфseи aфmоу
δeн tоgнoу oгoс ὑпe gли ὑ .рѡни eмi ἐ фi

ἐταφωπι ἡμού ετ ἀ πιρεφρωις δε ὑπε
 τπολις ι εφκωτ οει νεφέρνογ αγχιμη η πι-
 ρωμι εφιωογτ λγενη ε πισολ λγμογψτ η
 πισωμι ογοζ¹ ηπ ογέμη ε φη ἐταφωπι ἡμού
 λγκοσφ Έτ ἀ τοογι δε ψωπι χε εγηλολφ έ5
 πινγαγ λ πιδιλβολοс ερ πισμοτ η ογρωμι
 εφωφ έβολ ίεν τπολιс τηρс εφχω ημοс Δε
 ρθ. α. παι ρωμι ἐταφιογ | ἐτε ηπε ςλι η ρωμι
 ημι ε πεφμογ χε ηηη πε ἐταφβοθεφ ηπε
 ται πονηριλ ψωπι ητε ςλι η ρωμι έβηλ έ10
 παι σ η άλογ η φεμμο άνοκ + ερ ηεθρε
 η παι ςωβ Ογοζ λ παι εαξι εωρ έβολ ίεν
 τβακι τηρс λ πιγηγεηων ψε ηλφ λφτλμε
 πογρο κεσανθοс ογοζ ίεν Τογηογ λ πογρο
 ογαγσαση λγιμη η πι σ η άλογ εγσοнг η15
 πογχιз σι φλσογ ηηωμογ έρε ογον ςανκολλα-
 рион τοι ε πογμοт Αγωλι δε ηηωμογ έρατφ
 ρθ. β. η πογρο λγсми ψωπι ςарωογ εсхω ημοс |
 χε ηηη ερ ερ γοт ιс πισνογ η πιбисι αφсинι
 λ πιмитон фоg έрвтен έвовлгитен πбс Τоте 20
 λγтасшоg έрлатоg η πемто η πογρο η πισμοт
 η ςанклатадикос Ογοζ ίεν Τογηογ ιс πιар-
 хнаггрелос έθ ογав ηихнл λфбι η πισμοт
 η ογнiшт η стратулатиc ηтe πογρο η πιρω-
 месοс λфбi Πογρο δε κεсанθос έтафнаγ έроq 25
 λфтωпq λфбi έ ратφ σι τсх ημοу έтаффoг

¹ The Ms. writes Ογοζ twice.

δε ἐροφ λαγχεμι εγσοπ νεμ νογέρνογ Πιαρ-
ρι. α. χηαργελος δε μιχαλ ἑταφναγ ἐ νιὰλωογι |
εγδσι ἐρατογ πεχαφ ὑ πογρο κεсанθοс χε
ογ πε πշωв ὑ ναι ለլωօցի πոցրο δε լգտամօց
էթեв πιշωв ἑτափափու ՊԵԽԵ μιχալ նազ չե 5
օյկ օյն նիп օյնէմ է ֆի էտափետեв նի պրամ
պեչե պոցրο նազ չե այդ նի նի նեօցն
չե նթաօց պե էտափետեв նիմօց ՊԵԽԵ μιχալ
նազ չե նատուն ձր ջան օյշաբ նի պա րի
փափու նիտ օյգ մոց նտենդտեմէմ է ֆի էտ- 10
լգփափու նիմօց ջանթրօցն ն պրամ էտափմօց
բր. β. է թմին նտենծոնց ջավաչ նեման | նտեգ-
տամոն է ֆի էտափեթեվ ֆիոց ճ իչե խօցաք
է էմի շակ է ֆիեթմի և մարօցն շազ ն
ֆի էտափմօց է պա մա նտենծոնց օյց ջավ- 15
չաչ նեմազ նտեգտամոն է ֆի էտափեթեվ
Օյց նեն ժոցն ձ պոցր բր կելեցն այն ն
ի ֆի էթ մաօց է թմին ՊԵԽԵ πιαրχηարգելոս
μιχալ ն ձանիլ պիկոչ ն սոն նտ էթ
օյց չե շալ ձաօ ն պա րեգմաօց չե նեն 20
ֆրան ն պա ծ նիտ պչ ֆի նտ տփ նեմ պիկաչ
բր. λ. հատամոն | է ֆի էտափափու նիմօց պիկոչ ճ
ն ձլօց լգիր ն պա րի ֆի ճ պ պիմարամ
եգօչաք բթը պեգրան էթ օյց ճ ձօց նեն
մա նին նիսենաշ էրօգ լգտածօ ն ժիշչն 25
նտ պրամ էրօգ ն կ սո լգան եթեв պոց-
չա ն պոցրο նեմ պիմաք տիրգ նտ ժամար
տիրց էթեմմաց օյց ձ պրամ աջ էթօլ եցա

ἌΜΟΣ ΣΕ ΟΥΓΙ ΝΑΚ ΠΟΥΡΟ ΚΕΣΑΝΘΟΣ ΣΕ ΑΚ
 ΕΡ ΤΟΛΗΑΝ ΔΚΣΕΜΣΙ ΝΕΜ ΠΙΑΡΧΗΑΓΓΕΛΟΣ ΈΘ
 ΟΥΓΑΒ ΜΙΧΑΗΛ ΠΙΑΡΧΗΣΤΡΑΤΙΚΟΥΣ ΉΤΕ ΤΣΟΜ
 ΡΙΔ. Β. Η ΝΙΦΗΟΥΓΙ | ΚΕ ΓΑΡ ΝΑΙ ΡΩΜΙ ΈΤΟΥΓΧΕΜ ΛΩΙΣΙ
 ΈΡWOΥ ΣΑΝΔΙΚΕΟΣ ΝΕ ΟΥΓΟΣ ΣΕΟΥΓΑΒ Ε ΝΟΒΙ ΚΕ 5
 ΓΑΡ ΝΘΩΟΥΓ ΛΝ ΠΕ ΈΤΑΥΒΩΤΕΒ ΗΜΟΙ ΆΛΛΑ
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 ΜΕΤΣΩΤΠ Η ΝΑΙ ΡΩΜΙ Λ ΠΑΙ ΝΙΦΤ Η Π ΈΘ
 ΝΑΝΕ Υ ΤΑΣΟΚ ΑΚ ΕΡ ΠΕΜΠΨΛ Η ΝΑΥ Ε ΠΙ-
 ΑΡΧΗΑΓΓΕΛΟΣ ΈΘ ΟΥΓΑΒ ΜΙΧΑΗΛ ΛΟΙΠΟΝ ΙC ΝΙ-
 ΩΦΗΡΙ ΉΤΕ ΦΤ Λ ΤΕΤΕΝΝΑΥ ΈΡWOΥ ΜΑΤΑΣΘΕ
 ΘΗΝΟΥΓ ΈΡWOΥ ΉΕΝ ΠΕΤΕΝΣΗΤ ΤΗΡΨ ΉΤΕΤΕΝΧΩ
 ΉCΩΤΕΝ Η ΝΑΙ ΣΥΔΟΝΗ ΝΕΜ ΝΑΙ ΙΔΩΛΟΝ ΈΤ
 ΡΙΔ. Λ. ΝΙΩΟΥΤ ΈΤΕ ΗΜΟΝ ΣΗΟΥΓ | Η ΉΗΤΟΥΓ ΣΙΝΑ ΉΤΕ
 ΦΤ ΧΩ ΝΩΤΕΝ ΈΒΟΛ Η ΝΕΤΕΝ ΦΩΡΠ Η ΝΟΒΙ ΚΕ 15
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 ΡΩΜΙ Η ΔΙΚΕΟΣ ΟΥΓΟΣ ΉΕΝ ΤΟΥΓΝΟΥ Λ ΠΙΑΡΧΗΑΓ-
 ΓΕΛΟΣ ΜΙΧΑΗΛ ΣΩΛ Ε ΠΒΙΣΙ ΉΕΝ ΟΥΝΙΨΤ Η
 ΩΟΥΓ ΈΡΕ ΠΟΥΡΟ ΝΑΥ ΈΡΟΨ ΝΕΜ ΠΙΜΗΨ ΤΗΡΨ 20
 ΕΦΖΗΛ Ε ΠΨΩΙ Ε ΤΦΕ Ε ΛΨΔΙ ΝΕΜΑΨ Η ΤΨΥΧΗ
 Η ΦΗ ΈΤΑΨΜΟΥΓ Ε ΠΨΩΙ Ε ΝΙΦΗΟΥΓΙ ΠΟΥΡΟ ΣΕ
 ΝΕΜ ΟΥΟΝ ΝΙΒΕΝ ΛΓΨΩΨΙ ΉΕΝ ΟΥΝΙΨΤ Η ΣΩΤ
 ΡΙΔ. Β. ΉΜΑΨΩ ΜΕΝΕΝΣΑ ΟΥΝΙΨΤ Η ΝΑΥ | Λ ΠΣΗΤ Η
 ΠΟΥΡΟ ΣΕΜΝΙ ΈΡΟΨ ΈΒΟΛΗΕΝ ΤΣΩΤ ΝΕΜ ΠΙΝΙΨΤ 25
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 ΈΡΨΨ Η ΙΩΑΝΝΗΣ ΕΨΧΩ ΆΜΟΣ ΣΕ ΣΣΜΑΡΨΩΨΤ
 ΉΣΕ ΤΟΥΓΝΟΥΓ ΈΤ ΛΡΕΤΕΝ Ι Ε ΉΟΥΝ Ε ΤΑΙ ΠΟΛΙΣ

ἢ οὗτος Τεντζό ἐρωτεν ματαμοὶ ἐ πετεν
ηογή ἐτ αρετεν ηλστ ἐροφ ογοσ ὑτενηαστ
ἐροφ σων ὑτενογχαι Ιωαννης δε πεξαφ ηωογ
χε εηναστ ἐ ποσ ιπε πχσ πψηρι ἢ φτ ἐτ
ονδ Πογρο δε λψωψ ἐβολ εψχω ὑμοσ ηεμι
 ριη. α. πιμηψ τηρφ χε ἀληθως ογηογτ | εψονδ πε
ιπε πχσ ογοσ ὑμοι κε ηογή ἐβηλ ἐροφ
Ιωαννης δε πεξαφ ἢ πογρο χε τωνκ ὑτεκ-
σχαι ἢ κωσταντινος πογρο ἢ ηρωμεος ὑτεκ-
ταμοφ ἐ σωβ ηιβεν ὑτεκτζό ἐροφ σιαλιο
ὑτεφογωρπ ηαη ἢ ογαι ἢ ηιέπισκοπος ἢ τε-
τενχωρα ὑτεφ ερ κληηρην ὑιμωτεν ᐃ φραη
ἢ φιωτ ηεμ πψηρι ηεμ πιπηλ ἐθ ογαβ Πογρο
δε κεσανθοс λψχαι ἐρατφ ἢ πογρο κωс-
тантинос εψχω ὑμοс ηαψ ἢ παι ρηт Кеса- 15
 ριη. β. ηεос φη ἐτ ογχω ὑμοс ἐροφ χε ογογρο
πε εφ ερτοληαη εψχαι ᐃ ρατφ ἢ πινιψτ ἢ
ογρο ἢ αγτοκρατωρ κωстантинοс φвωк ἢ
ιπε πχσ χερετε Ογηιψτ γар ἢ σηот λψτα-
σон σιτен φт πиаглаюс λψ εр πенмеуи λψ- 20
ентен ἐβολбен җиетфлншэ ѹаюлон ἐт бзбем
λψтасюон ἐροφ σитен тевниψт ἢ метааглаюс є
ηаююс ηεм ηентжо ἢ πииψт ἢ архиагреюс
ჰθ οгав тиханл фли ἐтаафайт ἢ εиипюа εөри-
нау ἐροφ ἢ ηавал ογοс λψθε πирефмюогтса- 25
 ριд. α. ζι ηεмηп ἢ ρωφ ηεм ρωφ ηененса θрефмюг
ηененсюс λψюл ᐃ πбисι һен οгниψт ἢ ωογ
εηнау ἐροφ τиρоу λоипон τентжо є текметбс

ἐθ οὐλαὶ σινὰ ἡτενούγχαι εὔσοπ σιτεν τζομ
 ὑτε πᾶς πεννογή† Ναι σβαι δε λ πογρο κω-
 ταντίος ουγορπογ ἡ λάββα ιωαννης πιαρχηέπι
 скопос ὑτε ἐφεσος νεμ † κε ἐπιστολη ὑτε
 κεσανθος πογρο Πιαρχηέπικοπος δε ἐταφωψ 5
 ἡ μισβαι λαφρωψ ἐμαψω ἐσρη ἐχεν παντα-
 θο ἡ τχωρλ τηρε Τοτε αφδι νεμαψ ἡ διά-
 κον ἡ νεμ ουγρεσψυτερος νεμ ουγλαρηωστης
 ρι. a. νεμ ጥ ἡ φαλμωδοс νεм τв ἡ φιλοπονοс |
 ουγοс αφωλι νεμан ሂ πсов† ሂ πιθγсиястηрион 10
 Ουγτραπηζа ሂ νογв νεм ሂ ሂ πотирion ሂ շլտ
 νεм ጥ ሂ πотирion ሂ νοгв νεм ογнаппа ሂ
 җенс ዓт сопп νεм οүскеplасma ሂ олосирпикон
 νεм πи ሂ ሂ εγаггрелion νεм πи φалтирион
 νεм πιаостолос νεм πиprazic νεм սիèп- 15
 столи ሂ κафодликои Аплωс πсов† τηրq ሂ
 ՚еккклнcià λαγωлh λагношi ցi πиωт eуraшi
 Етаցhѡnt δe ዓ ՚вакi λагерсүнненi ሂ πог-
 рi. b. рo | ሂ тпароցià ሂ πиархнèпiкoпoс νeм
 ՚и ዓ ՚вакi Пoгpo δe αqи ዓвoл νeм ιωан- 20
 nнc νeм πимh тиpq ὑtе ՚полiс ዓр λпantlan
 ዓ πиархнèпiкoпoс ՚етаցhоs δe ዓ πиархн-
 епiкoпoс λ πoгpo νeм πимh тиpq ογωфt
 наq οуgοс λyбi смoуг ዓвoлgзi totq Пoгpo δe
 λqxw ዓ πиархнèпiкoпoс ሂ շw սiвeн ՚етаց- 25
 ՚wωpи ՚имoq οуgοс λqтamоq ዓ ιωанннc έqxw
 ՚имoс ՚е ዓвoлgзiten фai νeм ηeçnhoу λ ф†
 ρi. a. Νai Νan οуgοс пai ρh† λqψe ηwoу | ዓ ՚вакi
 11*

ὕεν ογνισθὲν καμη Πούρο δε λαφτὸν ἐ πι-
αρχηὴπικοπος αφολῷ ἐθογν ἐ πιπαλλατιον
νε ἑπατογ κετ εκκλησὶα πε ὕεν ἡπολις Ὡ
πεφρασθὲν δε πενε πιαρχηὴπικοπος ἐ πούρο
κε μαρενθὲν ποθωῳ ἐ ογέεκκλησὶα Πούρο δε 5
πεναλῃ κε πα ιωτ ογον ἑτη ἑμαγ ἐ ογμωιτ
ἡν βερι εγκωτ ἐροφ μαρον ἑτεκναγ ἐροφ
ἐψωῳ φνα ερ φλαγ τενναιῃ ἐ ἑκκλησὶα Πι-
αρχηὴπικοπος δε νεμ πούρο λαγωλ εγσοπ
ρισ. β. λαγναγ ἐ πιμωιτ | ἐτογκωτ ἐροφ ογοσ αφ-10
ρανα ἐ πιαρχηὴπικοπος Πούρο δε λαφερε
πικγριζ ωῳ ἐβολ ὕεν ἡπολις τηρε κε μαρε
ρωμη νιβεν ἐ νισε ερ σωῳ ἐ τεκκλησὶα Ογοσ
παι ρητ ἀ τ πολις τηρε θωογτ λαγερσωῳ
ἐ τεκκλησὶα ἵτε αρχων ἵτε σηκι φλ ἐθογν 15
ἐ πούρο ναῃ ερ σωῳ σωᾳ πε ὕεν νεφδις
ἡμιν ἑμιοῃ ἐ φρητ ἐ ογον νιβεν εφηασθ
κε φναδι ἐ ογσμογ ἐβολ ὕετεν πᾶς ογοσ
ὕεν φ ογωῳ ἐ φτ λαγωκ ἐ πικωτ ἐβολ ἐ
ριη. λ. ισ ἐ έσοογ | Πιαρχηὴπικοπος δε αφ ερ20
λαριαζην ἐ τεκκλησὶα ἐ φραν ἐ τιαρθενος
ἐθ ογαβ τιεοδοκος μαρια Ογοσ ἐταφναγ
ἐ πινισθὲν μηῳ ἐθ ναδι ωμε πεναλῃ ἐ πούρο
κε αννα τ ωμε ἐ φαι μηῳ ἑθων κε ἑπα-
τογ κετ ἑκκλησὶα ὕεν ται βακι ἐρε ογον 25
κολγυμινθερα ἐν ὕετογ Λαφ ερ ογῳ ἑτε πισο-
φος ιωλανης πεναλῃ ἐ πούρο νεμ πιαρχη-
ὴπικοπος κε ται λαγνη ἑμιωῳ ἐτ σα πειεβτ

ἡ ἡπολίς ἡχω ἕνος εἶται μπωλ ἐν
ρήθ. β. παὶ πιστὸν ταῖον | οὐγός ἡεν ἡγηνογ λ οὔγμη
ψωπὶ ἐβολέει τφε ερε οὐγον πιβεν σωτεμ
κε φλι πε φη ἐταγθλωψιτεν φθ ωἰωληηης
πψηρι ἡ ἀποστολος Πιαρχηὲπικοπος δε νεμ 5
πογρο νεμ πιμηψ τηρψ ἐταγψωτεν λγ ερ
ψφηρι Οὐγός πιαρχηὲπικοπος νεμ πογρο
λγχος εερε πιμηψ θωογτ ἐ φμα ἡ ἡλγηηη
Πιαρχηὲπικοπος δε λψωληλ ἐκεν πιμωογ
κατα πιωωψ τηρψ ἡτε ἡκολγηηητρα Οὐγός 10
ρήθ. α. ογηιψτὴ ἡ ψφηρι λψωπὶ ἡ πιναγ | ἐτεμηλαγ
ἐταψφος δε ἐ πιλγιαсмос λ πιμηψ τηρψ σω-
τεμ ἐ շանсмн һен πιմωογ ἐγτλογδ ἡ πι-
λгиасмос νεм πιархηὲпікoпoс ἐт λ πiархи-
ѣпікoпoс xωк ἐвoл ἡ πiегxh λфoгaгcлaгn 15
εeрe πiмiш tηrр gωл ἐbрm ἐ πiмiωoу oуgоs
λyфoзoу ἐbрm ἐ πiмiωoу tηrр eуwω ἐвoл
eуzω ἕnioс Δe ἡbι ωmс ἐ фran ἡ фiωt νeм
πψηri νeм pittā ἐθ ψyав Οὐgоs ἐt λ πoγro
bi ωmс νeм πiмiш tηrр λ πiархiءeпікoпoс 20
ρήθ. β. eноy ἐ җеккелнсia аq εр xүрoзoни | ἡ
iωаннiс h ἐпікoпoс Οὐgоs pеq κe ғ h сoп
oγai νeм aq εр xүрoзoни ἕnioq h iпreсvу-
teros oуgоs pi κe ғ aqalitoq h diakwн Οὐgоs
ne oуgоn hte πoγro h oγψhri hимaг ἐ pеq-25
raи pе hеxilлаc aqalip h diakwnoс nape
piмiш tηrр θeလhл hеn pбc Tote πiархiءeпікoпoс
aqqi фrωoγw h җproсfоra aq-

λιβοτ Πιεπικοπος δε ἐθ οὐλας ιωάννης αφ
ερ λαγίζιν ἡ πιτοπος ἡ σογ ἵθ ἡ πάλιοτ
ρκᾶ. β. λιθωρ ἡ φραν ἡ πιαρχηαργελος | μιχαηλ
Ογος ἡ πιωαι ἡ πιαρχηαργελος μιχαηλ ωωπι
εφοι ἡ διπλογη ἐ πιωαι ἡ πιαρχηαργελος 5
νεμ πιωαι ἡ πιαρχηαργελος ἡτε τεκκλησιὰ Με-
νενα τεγηαζις δε ἡ πιεπικοπος շալ νεմ
πογρο νεμ πιμηջ տիր բյուսու նետ իոլիս է
πιερփեւ նետ պիզեյց այրոկց Օգոս պιաման
էտ բալիոյտ է պիձալոն ազաջ էվոլ բյաման
նիոս չե ակի հիւ նի էմաֆա ծ ιωάննης
ակշիտ էվոլիեն պա մանափու Պոցրο չե ափ-
րկ. ա. թրօց կատ ն օյնիտ ն եկկլηսιա | ին ֆիաման
ն պιերփեւ ակի ֆրան ն պιաπօտօլօս էրօս
Պիալգիոս չե ιωάննης ագտախր ն օյօն նիւեն 15
ին պիաշտ օցոս նայտ ծօց նազ շիտեն օյօն
նիւեն Կառտանտիոս չե պոցրո էտայքատեմ
էթե շաբ նիւեն չե նանեյ է նար ιωάննης
իր նիմաց ակի ծօց ն ֆի ազշեա նազ ն
օյնեպօտօն ագտց էրօց բօրեգօմօց էրօց նεմ 20
տեգմետօցրո բյուցտ էրօց ն ինտ չե ձանիλ
ն բեր պրեգտակօ ն նիւալոն Դշարա չե նետ
րկ. բ. դենտիաս | նաժ էպանա նիմին ն նիէշօոց
տիրօց նետ պիալգիոս ιωάննης շիտեն պազա ն
նիափիր էտ ձ ֆի բրե բներգին նիմաց էվոլց 25
տուց Ա տետենաց ծ նամերաժ է դշօն նետ
ֆի նεմ նիմետվանշթից նետ պιարχηαրգելոս
չե օցա մιχաηλ Տենչիմ ն պիցո ն մιχաηλ

φή φιωτ εθρεψ ναι ηωογ τυρογ ογος ήτεψ-
ρῆδ. β. σογτων πογμωιτ Λην ςων μαρεντ ναψ | ή
ηι ἐτ εφογλῶψογ ογος ήτεψβωνιχ ἐρον έθεν-
τογ σινα ήτεψμενρίττεν ή σογδ ογος ήτεψ-
σο έξωη ναρεν φή Μαρεν ηεηρε ηεηέρηογ 5
ηεη ογμει ήτε φή ογος ήτεψωπι ηεη ογ-
μετμαιсон ήογωт πεηρθρε καταлллιа ψωπι
ηεη ηεηсфотоу зе ογλορχη εсгωογ πε φκα-
ταлллιа Ογνови εғхонс πε φпорниа ογωу-
носφ τε ναρεн φή ηεη ηεηаггeлoс ογмoγ 10
ρῆд. α. ηεη ογμεтснki τe ή φпyчhη ηεη πicомia

ἜΜΑΓΑΤῃ εφογνοὶ εψχω ἡ οἱ σηκι σωφ νεμ
 ῥῆ. α. πιορφάνος νεμ τχηρλ εγσοκερ εγόβι | ερε
 παι ψαι γαρ αι ερχριὰ ἡ μετραλὸ εκ ερ-
 φοριν ἡ σλησβωσ ἐναψε ἐσογενογ ερε πι-
 σηκι σωφ βιψ εφόξεβ ̄εν τφρω Ερε παι ψαι 5
 γαρ αι ερ χριὰ ἡ θμετραλὸ ἡ σληρωμι
 εγμοτεν ἔμωογ ̄εν σανη εγσολσελ ερε
 πισηκι σωφ ὠχεβ εφενικοτ ̄εν πιθίρ Ερε παι-
 ψαι γαρ αι ερ χριὰ ἡ ογαι εφογωη εφογ-
 νοὶ ερε πισηκι σωφ σενσωσ ̄εν πιψτεκο το
 Ερε παι ψαι γαρ ερ χριὰ αι ἡ φή ἐτ ρωογτη
 ῥῆ. β. ἜΜΑΓΑΤῃ ερε πισηκι | σωφ ψωνι ἡ ατ ςεμ
 πεψωιη Ναρωμι αι νε νιεντολη αλλα να
 φή νε φή γαρ φητ σα πενιρενος ἡ νιρωμι.
 σιτεν νιεντολη ἐτ σβηνογ ̄εν πιεγαρρελοс
 λοιπον ναμενρατ ναρεντζο ἐπιαρχηαρρελοс
 μιχαηλ ̄εν ογσητ εφσογγτωη σια λητεψδι
 σμοτ ἐσρηι ἐκωη ναρεν φή τχω ἔμιοс νω-
 τεν ςε ερε πικοсмос τηρη τασηογ ἐρατη
 σιτεν νεντζο ἡ μιχαηλ νεμ να ταρθενοс 20
 ἐθ ογαβ τθεοδοкос ναриѧ τηογ ςε ναρενт
 ῥῆ. α. ωογ νωογ | ̄εν πιωογ ἐτ ερ πρεπι ἡ παι
 ψαι τηαγ γαρ ςε λ πιναγ ψωπι εθρент ἡ
 πεν ογοι λτενιωκ ἐвол ἡ νιμυсттирион ἐθ
 ογαβ λтент ωογ ἡ φη ἐτ ερε ωογ νιβεн 25
 ερ πρεπι νаq πεн бc ογοс πεнноуt ογοс
 πεн сωтηр iиc пхc φαι ἐτε ἐволгi τотη
 ερε ωογ νибен. νεм ταιo νибен νем прос-

κγνησις ηιβεη ερ πρεπι ηι φιωτ ηεμαφ ηεμ
πιπηλ έθ ογαβ ηι ρεφταν्हο ογος ηι ομο-
ογυσιος ηεμαφ θιογ ηεμ ηι σιογ ηιβεη
ηεμ οδ ένεσ ήτε ηιένεσ τηρογ

ΑΜΗΝ.

5

ρῆ. β. οὐγενκωμιον ἐ λαψταογοφ ὑσε πι ἐπα εὔστα-
θιοс πιέπιкoпoс ὑтe тtрaки тnиcоc pимa
ēт a тoγpω ēр eзwрizиn n пiлgioc iѡanниc

piхrиcoстoмoс ēроq pимa ētaqzak ēвoл n
bнтq. ētaqzak dе n пai eгkωmion n 5
рЛ. a. bнтq oи ē pwaи n piарxнàggreloс | èθ oуaв
mихaиl bен coy iв n piàbot paѡni фai èt
a piнакarioc gicenf nimoq bен pсаxi bатzи
nпate фxa cѡma ēbrii aqcaxi oи n bнтq
eвe eуpwmii n oмni ē pеqran pе лriстapxoc гo
nemteqcegim n maiноuг t eуfymia тcyniklhi-

тиki aqxe gankougyi dе oи bен tbaи
n пai eгkωmion n oуwт è фи
èθ oуaв iѡanниc piхrиcoс-
toмoс eуwоy n тtriac 15
èθ oуaв bен oуgsi-
rниi nтe фt.
λMиHи.

рЛ. в тnaoγwн | n рwи bен bапpaвaвoи oуoг
ntaсaxi n nи èt gнp bен pалlaс kата pсаxi 20
n piépoγψalтиc dаgia фiwt n pхc kата
cарz. Ntaow ēвoл ēgote сиbi nивeи nзw

ΝΕΜ ΜΟΥΣΙΚΟΝ ΝΕΜ ΣΥΜΒΑΛΟΝ ΝΕΜ ΚΥΘΕΡΑ
ΟΥΓΟΣ ΉΤΑΧΟΣ ΣΩ ΝΕΜ ΠΙΘΗΝΙ ΣΕ ΘΑΡΕ ΠΛΑΓ-
ΓΕΛΟΣ Ή ΠΟΣ ΣΙΚΟΤ Ή ΠΚΩΦ Ή ΝΗ ΕΤ ΕΡ ΣΟΤ
ΗΑΤΕΨ ΣΗ ΟΥΓΟΣ ΉΤΕΦΝΑΣΜΟΥ. ΜΑΡΕΝΟΥΓΟΣ
ΟΝ ΈΧΕΝ ΠΙΛΑΙ Ή ΠΙΠΡΟΦΗΤΗΣ ΉΤΕΝΧΟΣ ΣΕ 5
ρΔΔ. α. φλι πε πιέζοογ | ΕΤ Α ΠΟΣ ΘΑΜΙΟΦ ΜΑΡΕΝ-
ΘΩΟΥΓ ΉΤΕΝΘΕΛΗΛ ΟΥΓΟΣ ΉΤΕΝΟΥΗΝΟΦ ΉΜΟΝ
Η ΉΤΨ ΉΕΝ ΟΥΓΕΡΩΟΥ ΉΜΑΛΓΑΤΨ ΑΝ ΑΛΛΑ ΉΕΝ
ΟΥΓΟΥΗΝΟΦ Η ΡΑΨΙ ΕΦΣΑΠΨΩΙ Η ΡΑΨΙ ΝΙΒΕΝ.
ΤΕΝΝΑΥ ΓΑΡ Έ ΠΙΡΕΦΘΑΜΙΟ ΉΤΕ ΠΙΕΠΤΗΡΨ Ι
ΕΦΘΕΟΥΗΤ ΝΕΜΑΝ ΉΦΟΟΥ ΉΕΝ ΠΑΡΙΣΤΟΝ Η ΠΕΦ-
ΝΙΨΤ Η ΛΡΧΗΑΓΓΕΛΟΣ ΈΘ ΟΥΑΒ ΝΙΧΑΗΛ ΠΙ-
ΛΡΧΗΣΤΡΑΤΙΚΟΣ ΉΤΕ ΤΖΟΜ Η ΝΙΦΗΟΥ. ΝΙΜ
ΠΕ ΈΤΕΝ ΦΝΑ ΕΡ ΦΛΙ ΑΝ ΕΦΝΑΥ Έ ΠΟΥΡΟ ΉΤΕ
ΝΙΟΥΓΡΩΟΥ ΟΥΓΟΣ ΠΟΣ ΉΤΕ ΣΑΡΞ ΝΙΒΕΝ ΕΦΘΕΟΥΗΤ 15
ρΔΔ. β. Ε | ΉΟΥΗ Έ ΠΑΙ ΗΙ ΈΘ ΟΥΑΒ Η ΦΟΟΥ ΕΦΤ ΤΑΙΔ
Η ΠΕΦΝΙΨΤ Η ΛΡΧΗΣΤΡΑΤΥΛΑΤΗΣ ΈΘ ΜΕΣ Η ΩΟΥ
ΝΙΧΑΗΛ ΠΙΑΡΧΩΗ ΉΤΕ ΦΟΥΓΩΙΝΙ. ΝΙΜ ΠΕ ΈΤΕΝ
ΦΝΑ ΕΡ ΦΟΡΙΝ ΑΝ Η ΟΥΓΕΒΨΩ Η ΩΟΥ ΕΦΘΕΟΥΗΤ
Έ ΠΑΙ ΗΙ ΈΘ ΟΥΑΒ Η ΦΟΟΥ ΕΦΟΥΓΩΗ ΈΒΟΛΗΕΝ 20
ΠΙΛΓΑΘΟΝ ΈΤ Α ΠΙΟΥΡΟ ΟΥΓΟΣ ΠΨΗΡΙ Η ΠΙΟΥΡΟ
ΣΕΒΤΩΤΟΥ ΝΑΗ ΉΕΝ ΝΕΦΔΙΠΝΟΝ ΉΕΝ ΠΑΡΑΣΤΟΝ
Η ΠΙΑΡΧΗΑΓΓΕΛΟΣ ΈΘ ΟΥΑΒ ΝΙΧΑΗΛ. ΝΙΣΙ-
ΝΟΥΓΩΗ ΈΤΑΥΧΑΥ ΉΑΡΩΗ Η ΦΟΟΥ ΣΑΝΣΑΡΚΙΚΟΝ
ΑΝ ΝΑΙ ΈΨΑΚ ΕΡ ΠΩΒΨ ΗΠΟΥΓΟΥΗΝΟΦ ΝΕΝΕΝΣΑ 25
ΘΡΕΚΟΥΓΩΗ ΈΒΟΛ Η ΉΤΟΥ. ΑΛΛΑ ΝΙΣΙΝΟΥΓΩΗ
ρΔΔ. α. ΈΤΑΥΣΕΒΤΩΤ | ΟΥ ΝΑΗ Η ΦΟΟΥ ΠΕΩΜΑ Η ΦΤ
ΠΕ ΦΛΙ ΈΤΑΨ ΕΡ ΦΟΡΙΝ ΗΜΟΦ ΉΕΝ ΘΝΕΧΙ Η

Τπαρεθνος ἐθ ογαβ μαριὰ τσιὲви ἡ ατ θωλεβ φαι ἑταφτηι 旱ρον φατεφτογχον ἐβολσι τοτφ ἡ πικαχι. Πιηρπ ἑταγχαφ 旱ρων ἡ φοογ ογηρπ ἡ γγλικη αη πε φαι ἐφλανσω ἡ 旱τφ ὑτενθι ογοσ ὑτε ογμετατψαγ φωπι 5 ἡ 旱τεν. Αλλα πισνοφ πε ἑτ α πινατοι κοτε πσφιρ ἡ φη πλογοс σι πισταγροс αφφονφ ἐβολ 旱ρον φατε φογχον ἐβολθεη
 ρλε. B. ΝΕΝΝΟΒΙ | Σαναφ αη ἑταγχαφ 旱ρον ἡ φοογ
 ηαι ἐφλαγψωντ ἡ ογέσοογ ie β ὑσετακο ογοσ ιο
 ήσεχψωνс. Αλλα Σαννοῦμα νε ὑτε τγραφη
 ἐθ ογαβ ηαι ἐφλαγψωπι εγμηη ἐβολ φλ ἐπεσ
 εγτ ἡ πσλ. Ω ηιμ ἐθ ηαφορп εφηογс ἡ
 ρεμ ὑφε ἡ φοογ εφηαγ ἡ παι ηιψφ ἡ ραψι
 εφφωρψ ἐβολ 旱εη τφε ηεм շιχεη πκαζι εθве 15
 π ερ φμεγι ἡ πιαρχнаггeлoс ἐθ ογαβ ηιχаиl.
 Μарен τасθон ՚ноу շiхеη նiзoм հeմ նiփ-
 իրι ἑταγψωπι ἐβολշитеη πιарχнаггeлoс ηи-
 χаиl φαι ἑτενθογнt ἡ 旱oн ἡ πεфтoпoc ἡ
 ρлe. A. φοογ | εηxωк ἐβολ ἡ 旱τφ ἡ π εр φμeгi 20
 ἡ πεфtaиo նeм πeфtoпoc ἑtаnкoтφ 旱eη
 πeфran ἐθ ογαб. Σара тетеніри. ἡ φμeгi
 ἡ θωтen αn ἡ εγfηmia ՚cүnкlиtikи tсgimи
 ἡ aристархoс pестratyлatиc φai ἑt α πoуro
 ἡ εycевиc oппoуrioс θaψq շiхеη ՚nнicoc ὑtε 25
 ՚rаки. Тетеншоуи гap тирoу ω πilaoс
 ἡ ηaiхrē xе ογeycевиc πe ἐmaψw πe πiст-
 ratyлatиc ἑtemmiaγ ἑt εр ηeθre φaроq

ΣΙΤΕΝ ΟΥΓΟΝ ΝΙΒΕΝ ΣΕ ΝΕΨΩΛΗΛ ΝΕΜ ΝΕΨΜΕΘ-
 ρᾶ. Β ΝΑΗΤ ΛΑΓΙ ΈΣΡΗ ΜΙ ΠΕΜΘΟ ΜΙ ΦΤ ΜΙ ΦΡΗΤ
 ΜΙ ΚΟΡΗΔΙΟΣ ΜΙ ΠΙΣΗΟΥ. ΠΑΙ ΡΩΜΗ ΕΤ ΤΑΙΗΟΥΤ
 ΕΤΕΜΙΜΑΥ ΑΡΙΣΤΑΡΧΟΣ ΠΙΣΤΡΑΤΥΛΑΤΗΣ ΙΣΧΕΝ
 ΕΤΑΦΟΙ ΜΙ ΠΙΩΜΙΣ ΈΘ ΟΥΓΑΒ ΈΒΟΛΣΙΤΟΥ ΜΙ ΠΕΝΙΩΤ 5
 ΕΤ ΤΑΙΗΟΥΤ ΟΥΓΟΣ ΜΙΠΑΡΕΦΤΣΕΒΩ ΠΙΝΙΦΤ ΙΩ-
 ΔΗΗΗΗΣ ΜΙΠΕ Ζ ΧΑ ΤΟΤΨ ΈΒΟΛ ΕΦΤ ΛΓΑΡΗ ΝΕΜ
 ΓΛΗΠΡΟΣΦΟΡΑ ΜΙ ΣΟΥ ΤΙΒ ΚΑΤΑ ΛΒΟΤ ΉΕΗ ΦΡΑΗ
 ΜΙ ΠΙΑΡΧΗΑΓΓΕΛΟΣ ΈΘ ΟΥΓΑΒ ΝΙΧΑΗΛ. ΝΕΜ ΣΟΥ
 ΚΑ ΟΗ ΚΑΤΑ ΛΒΟΤ ΉΕΗ ΦΡΑΗ ΜΙ ΤΠΑΡΘΕΝΟΣ ΙΟ
 ΈΘ ΟΥΓΑΒ ΝΑΡΙΑ ΝΕΜ ΣΟΥ ΚΘ ΟΗ ΚΑΤΑ ΛΒΟΤ
 ΕΤΕ ΠΕΣΟΟΥ ΜΙ ΜΙΣΙ ΠΕ ΜΙ ΠΕΝΟΣ ΙΗΣ ΠΧΣ ΕΥΤ
 ρᾶ. Α. ΜΙ ΓΛΗΠΡΟΣΦΟΡΑ ΝΕΜ ΓΛΗΜΕΤΝΑΗΤ | ΜΙ ΑΤ ΒΙ
 ΗΠΙ ΝΙΜΙΟΥ Έ Π ΕΡ ΦΜΕΓΙ ΜΙ ΦΤ ΠΙΛΟΓΟΣ.
 ΜΙΘΟΨ ΟΗ ΠΙΡΩΜΗ ΜΙ ΘΜΗΙ ΛΨΩΨΙ ΕΦΙΡΙ ΜΙ ΙΣ
 ΠΑΙ ΡΗΤ ΜΙ ΟΥ ΝΙΨΤ ΜΙ ΣΗΟΥ. ΜΕΝΕΝΣΑ ΝΑΙ
 ΔΕ Λ ΠΕΨΗΟΥ ΖΩΚ ΈΒΟΛ ΕΘΡΕΨΨΕ ΝΑΨ ΣΑ ΠΧΣ
 ΜΙ ΦΡΗΤ ΜΙ ΡΩΜΗ ΝΙΒΕΝ ΟΥΓΟΣ ΛΨΜΟΥΤ Έ ΕΥΦΗ-
 ΝΙΑ ΤΣΥΝΚΛΗΤΙΚΗ ΤΕΨΣΙΜΙ ΠΕΨΑΨ ΝΑΣ. ΞΕ
 ΤΑΣΩΜΗ ΙΣ ΓΗΠΠΕ ΤΕΝΛΑΥ ΈΡΟΙ ΖΕ Λ ΠΑ ΣΗΟΥ 20
 ΖΩΚ ΈΒΟΛ ΕΘΡΙΖΩΛ ΈΡΑΤΨ ΜΙ ΠΒΣ ΜΙ ΦΡΗΤ ΜΙ
 ΝΑΙΟΥ ΤΗΡΟΥ. ΑΡΕΣΩΤΕΜ ΖΩΙ Έ ΝΙΣΒΑΟΥΓΙ ΜΙ
 ρᾶ. Β. ΩΗΣ ΈΤΛΑΦΖΟΖΕΝ ΝΙΜΙΟΥ Έ ΤΟΤΕΝ | ΝΙΣΕ ΠΙ-
 ΤΡΙΣΜΑΚΑΡΙΟΣ ΜΙ ΙΩΤ ΙΩΛΗΗΗΣ ΦΔΙ ΕΤ Α ΤΑΙ
 ΝΗΗΟΣ ΤΗΡΣ ΒΙ ΟΥΓΩΝΙ ΈΒΟΛΣΙ ΤΟΤΨ ΟΥΓΟΣ 25
 ΑΥΓΟΥΖΕΝ ΦΤ. ΕΥΗΗΨ ΓΑΡ ΜΙ ΣΟΠ ΛΡΕΣΩΤΕΜ
 ΈΒΟΛΣΙ ΤΟΤΨ ΉΕΗ ΝΕΜΑΨΧ ΜΙ ΠΗΙ ΝΙΜΟ ΖΕ ΝΙΜΟΝ
 Π ΕΤ ΟΙ ΜΙ ΝΙΨΤ Έ ΤΛΓΑΡΗ. ΟΥΓΟΣ ΟΝ ΖΕ

ψαρεπιναιωνυμογ μημοφ ἐξεν τκρισις απλωσ
 μ π κε σεπι ḥη νιαζι ḥη σολσελ ἑταψοτογ
 ναι εθεε πογχαι ḥη νενψγχη ḥηε πινιψτ
 ἑτεμμιαγ ιωληηης λοιπον շηппе τշոնցен
 թլ. ա. էտօֆ ն փտ հեն տամիթ նեմ | 5
 է հաւաշ նոպատ ձի էվոլիեն պա կօմօս
 չե հաս ննի չա տօֆ էվոլիեն նի էտենիր
 նմաց ժոց հեն սօյ լի ն էշոօց ն պալատ
 պէշոօց ն պարխարգելօս էթ օյա միշանձ
 նեմ հեն սօյ բա օն ն էշոօց ն ժօրք թմաց 10
 ն պոյրո նտե նիօրքաօց հեն սօյ բե ձե օն
 ն էշոօց ն միւ ն փտ պիլօգօս. Անայ չե օյն
 նուր բր կալաքոնին ն ժպօսֆօրա նտե պի-
 լարխարգելօս էթ օյա միշանձ չե օյնի նոօց
 էթ տած էշեն օյոն նիւեն չե հաս նտեզտած 15
 թլ. բ. էշրի | էշան ն պեմթ ն փտ նտեզ բր օյնա
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 ն տալեպարօս. Նոօց ձե ժշմի ն սան էտե-
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 նի էվոլ հա թշ նոպատ չա սամա էիրի.

թլ. ա. Նոօց ձե պէչագ | նա չե շաբ նիւեն ձր-
 օյգափօց ձչոտօց նի ժնաչօկօց ն էվոլիեն
 փօրք ն փտ. Նոօց ձե պէչա նագ չե ելօյափ

εθρεκογασσαζνι ἢ ογζωκραφος εθρεψφωτς
 νηι ἐβολ ἡ φλυμηι ἡ πιαρχηλγρελοс ἐθ
 ογαв михаил ἐ ογφωξι ἢ ψε ὑτεκτηс νηι
 ὑταχαс ἐ һоуи ἐ πιкоитωи ἐ ՚нкот ἢ һиtq.
 Ογοс ՚тектнt ἐ τотq շωс παραθηки ҳе хас 5
 аκωанi ἐвoлбен сωма ՚тeψφωπi εφρωiс
 ՚роi ογoс ՚fnoгem ՚mмоi ἐвoлgа ՚nεgи nивen
 pλv. v. ἐt շwоy ՚tе ψatanaс. | Εpi αи aκωanи
 ἐвoлбен сωма ՚naouwm ՚n πa ωik ՚ben ογ-
 рimи nem ογnikaс ՚n ՚ht ՚e oγhi iсxen πinaq io
 ՚ro πgai ՚n ογcimи naгwol ἐвoлgi τotc
 ՚mmontec ՚li ՚n ՚elpiс ՚n ՚nб ՚imaq ՚n ke
 сoп eстeнoѡni гap ՚e ογcомia ՚mmon ՚fe ՚mмоq
 piсomia гap ՚n at ՚fe οy at ՚fуxh te οyoс
 qmwoyt ՚ari ՚aroq. Ke гap piсoфoс paγloс ՚5
 κhн ՚roq εfzω ՚mмоq ՚e тaфe ՚n ՚tсimи pe
 peсgai οyoс ՚tсimи ete ՚mmontec ՚ai ՚malaq
 eстeнoѡnT ՚e ογxoi ՚n at ՚siء ՚fceвtwt ՚e
 pλz. a. ωmс | nem piлоyin ՚et taлиouyt ՚roq. ՚noy
 ՚e pa бc οyoс pa coп ՚n фri† ՚ete ՚npe 20
 k† ՚nkaс ՚n ՚ht nni ՚ben ՚li ՚neq ՚n сaxi
 aишaнeрeтiн ՚mmoк ՚n ՚htoу ՚npe p ՚t ՚nkaс
 ՚n ՚ht nni an on ՚ben paи ke οyai ՚e хac
 ՚re πiарχiлgrеlос ՚eθ ογaв мiхaил na-
 wopи εφrωiс ՚roi. Eθve ՚e ՚mmon ՚li ՚n 25
 ՚elpiс ՚nти ՚malaq aлla εixouywt ՚ebol ՚a-
 xaq ՚n piнаi ՚ntе ф† nem peqniш† ՚n arхi-
 лgrеlос ՚eθ ογaв мiхaил. Neoq ՚e peстra-

τύλατης ἐταρεψωτεμ ἐ ναι σαζι αφχωλεμ
ρῆζ. β. εθρεψωκ | ἐβολ ἡ φη ἐτασερὲτιν ὑμοφ.

Ογος σλ τοτρ αφογασασμι ἡ τογνογ
εθρογιμι ἡ ογσοφοс ἡ ρωγραφοс αφογαс-
саsmi наq εθρεψωтs ἡ πιχαρактир ἡ πι- 5
архнлггелос ἐθ ογав миханl ἡ ογфози ἡ
ψε ὑτεψt ἐρоq ἡ ογпедалон ἡ нoγv εψωтp
нem շanѡni ὑmhi. Ογος ἐταρεψоку ἐβολ
λaтnиq наqс лeрaшi ἐгрnи ἡ xaq ἡ фриt
ἡ φη ἐταρеpsи ἡ ογмnω ἡ ψωл κata фриt io
ἐt cбnoут. Νeoс δe pexac наq xе pl бc

ρῆз. λ. ἡ сon мaрe pекnai | тaгoi ὑtеkөwot ἡ pl
gнt һen пai кe сaзi gina xе ἐpе pa gнt
наxw ἐbolo ογoς ὑta eр θappi xе ὑmion gли
ne pivoгli natwoγnoy ἐxwi aκwанxa cвma 15
ēbri. Νeoq δe pexaq наc xе gwo nivен
ēte ἐpетin ὑmioy tcevtwot ἐxok ογn ἐbolo
gwo ἐpе cwoγn xе ὑpi t mikaг ἡ gнt pe
һen gли ἡ gwo ἐnεs. Νeoс δe pexac наq
xе tօgωw εθrektnit ἐtотq ἡ piарxнlггelos 20
ἐθ ογав миханl фai ἐtak eр ρωgrafin ὑmoq

ἐ tаi фowxi ἡ ψe ογoς ὑtеktgo ἐrоq ἐгрnи
ρῆз. в. ἐxwi xе xac | ἐqfewwopи ἡ naшt nni ψa pl pі-
sooy ἡ pl moγ. De aκwанi ἐboloһen cвma
нmion gли ἡ gелpis ἡ woиb ὑti нmаy ἐbiл 25
ē фt нem piарxнаггelos миханl. Ke гар
кcwoγn xе ψaрe tсsimи ἡ xиra oγwom ἡ
pесwik һen oγpimи нem oγpiaлgom. Νeoq

ΔΕ ΠΕΣΤΡΑΤΥΛΑΤΗΣ ἘΤΑΦΣΩΤΕΜ ἐ ΝΑΙ ΛΑΦ ΕΡ
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 ΉΕΝ ΟΥΗΨΤ Η ΝΑΣΤ ΣΕ ΜΗΟΗ ΣΛΙ Η ΚΟΤΣ
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 ΩΛΙ Η ΠΙΧΑΡΑΚΤΗΡ ΝΤΕ ΤΣΙΚΩΗ Η ΠΙΑΡΧΗΛΓ-

γελος φωτς ἐρος λατασος ἐ ρατς ἡεη πι-
κωιτων ἔτ εεπηκοτ ἡ ἡητφ. Ασφωπι δε εετ
ἐ πιψωι ἡα τζικων ἡ განсюи ἡ ογφι ηафен-
согенов оғоз наре оғфанос моз ἐροс пе
ନ ପିେଶ୍ଚୁୟ ନେମ ପିେଶ୍ଚାର୍ଗ ହେନ ଉଗମେତାଥିଯନ୍କ 5
օғоз насоғѡшт ନିମୋଫ ପେ ନ ର ନ ସୋପ ନ ମନ୍ତି
ସେରେତିନ ନିମୋଫ ଦୋଗବୋନ୍ଥିଲା ନାସ. Ασφωπି ଦେ
ରମ୍. ବ. ΜΕΝΕΝСА ନାଇ | ଲ ଫି ଫିନି ନିରା ପିେଚେବିଃ
ଅରିଟାରଖୋସ ପିତ୍ରାତ୍ୟଳାତିସ ଫାଇ ଏତାନ ଏର ଫରପ
ନ୍ତାଳୁୟ ଏ ପେଫରାନ ହାଜେନ ଓକୁଗ୍ଜି ଲାପ୍ଫେ ନାଫ ଯେ
ଏ ଫିନ୍ଵିଟ ନ ରାମି ନିବେନ. ତେଗିମି ଦେ ନୀଲାବେ
ଦ୍ୟଫିନିଯା ତେଗିକଳିତିକି ତେଗିମି ନ ଅରିଟାରଖୋସ
ପିତ୍ରାତ୍ୟଳାତିସ ନିପେ ଏକ ତୋତ ଦେବଳହେନ ନେ-
ଚାରାପି ଏତ ବେରି ନିମ୍ବୋୟ ନେମ ନେଚପ୍ରସଫୋରା
ନାଇ ଏ ନାରେ ପିତ୍ରାତ୍ୟଳାତିସ ଯେତି ନିମ୍ବୋୟ ଏତି 15
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ଗେଲୋସ ଏଥ ଓ୍ବା ନିକାନିଲ. ଓଗୁ ନାସିନ୍ ନିମ୍ବୋୟ
ପେ ଏ ତୁଗ୍ଗୋ ଏ ଖାଓୟ ଦେମାଶ୍ଵ ପାରା ପିନ୍ଦୋୟ ଏ
ରମ୍ଭା. ଲ. ନାରେ ପେଚାଇ | ଓନିବ. ପିଦିବୋଲୋସ ଦେ ନ ପି-
ନୋଟେ ପ ଏଥ ନାନେ ଯ ନିବେନ ନିତେ ପେନରେନୋସ 20
ିଚୁଣ ଫରପ ନିପେ ଘଫଦାଇ ଏରୋଫ ଏଫନାଯ ଏ ନ ପ
ଏଥ ନାନେଯ ଏରେ ତାଇ ଏଗିମି ଯେତି ନିମ୍ବୋୟ ହେନ ଫରାନ
ନ ପାରଖାଲାଗଗେଲୋସ ଏଥ ଓ୍ବା ନିକାନିଲ ଲାପାଗ
ଏରୋସ ଲାପାଗ ଏ ତାକୋ ନ ପେଚେବେଖେ ଫାଇ ଏତ ଏ
ଖାଓୟ ଦେବଳ ହା ଖାପ ଦେବଳଶିତେ ଫି. Αସଫାପି 25
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ନାଖି ଏରେ ଶାନ କେ ଦେମାନ ମୋଖି ନେମାସ ନ
ପିମୋତ ନ ଶାନପାରଥେନୋସ ଓଗୁ ନାଫାଲ୍ଗ ନ ଓ୍ବାକାମା

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ΤΑΙΩ ΝΑС ΠΕ ΕΣΧΩ ΗΙΜΟΣ ΞΕ ΆΡΙ ΤΔΓΑΠΗ

ΤΑΜΕΝΡΙΤ ἡ σωμὶ ὑπὲ ἐ ἥογη ἐ παι κοιτων
 ὑπενε φληλ ἐθ ογαβ φωπὶ ἡ ἥητ φ. Επὶ
 δη τερμεθρε νε ἡ πεμθο ἡ φῆ νεμ πεφ-
 αρχηλάργελος ἐθ ογαβ μιχαλ κε ἴσχεν πιέ-
 γοογ ἔτ α πα πακαριος ἡ გլι αρισταρχος⁵
 թմբ. ա. նտոն նմօվ | ֆա ժոյ նիպε օցրամι ն օցատ
 եր սա հոց ն ֆր ն պա կուտոն է նիլ է
 նա եվիլկ ն ցոմ նմացատօց. Նա էտ պեմ-
 ֆո նհի ն նիքրի նτε պիսամա նեմ նիշիօմι
 ն եցրենիς ն սցնկլինտիկի էθ նհօց ֆա րու տ
 ացի ն պա պիու կата օցարափ նτε ֆῆ. Ազ
 եր օցա նչե պածալած եզօն ն պեմոտ ն ժ-
 մոցնախ եզաք նմօս չե բաւե օց բա նիպε
 րամ ն նիւեն էտ նմօն շաօցտ ն հիտգ նմօն¹⁵
 թմբ. բ. շլ ն բոհութա | նտε ֆῆ ն հիտգ ան. Նիշիօմι
 տիրօց էտ ցիւեն պկազ սցենու նեմ պոցալ
 է նիլ է տա ցոմ ն օցատ չե նարի թմաց ն
 պհց. Լուպոն էցապ տեօցապ է րանազ ն ֆῆ
 նեն պեշտ տիրգ ժիադ սօնու ն է պիշաբ է թ²⁰
 նանց ն պեմθո ն պից. Նեօս ձե պեչած չե
 աց ն է. Պեչե պածալած նաս չե էպ ձη տե-
 շաօցն չե կցր նլարիխօս պինափ ն լապրխօս
 ֆա էտ օ ն նափ նեն պատպամօս նտε պոցր
 սոնոցրիօս պացցրենիς պ օցօց զիենտ է²⁵
 թմբ. ա. հոց ն պոցր նեն պեվրենօս օցօց | ձ տեգ-
 ցոմ նօց նա նա էցօց. Լուպոն էտագ-
 շատեմ չե ազնտոն նմօվ նչե պեշալ արιստարխօս

πιστρατύλατης ἐτ ταινογτ αφασ οε ογδικεον αν πε εθρι δι σημι εψωη ραρα ροι
βεν πα ταιδ. Αλλα θνατωντ ήταδι ηι η εγφημια τσγηκλητικη ἐτ εηθο πε ογος
θνατανω ρη τεσβηι παρα πισορπ ηι σοπ ισ5
ναι ταιδ αφτηιτογ ηι οε ηηιτογ οε οη
ηταθετ περητ ηε γενι ηεμαρ ογηισθ γαρ
ρηδ. β. βεν πιπαλλατιων ογος πουρο | μει ηημορ.

Ογος βεν θογηογ αφταμος ηε ογηισθ ηη νογν
ηεμ ογηισθ ηη γατ ηεμ γανκοσμεσι ηη νογν ιο
εφογωω ηε ερ γαλ ηημος βεν ηεφκοτη ηετ
γωογ. Νθοс άε θγηηη ηημασω αс ερ ογω
βεν ογηισθ ηη μετρεμραγω οε ηη λω ηη
ρηθ ογηηωχοη ηημοι ηε ερ ογηωβ ηη παι ρηθ
βεν πα ογηωω ηημαγατ. Χατ λοιπον ητασε ι5
ηι ηητα σοβη ηε πα κογλατωρ ηετ α πα μα-
καριοс ηη γαι τηιτ ηε τοτη βατση ηη πατε φι
ηεβολβεν εωηα ογος αφωηηογασαση ηι
ρηδ. α. οε γενι ηεμ γαι | θνασεμι ατηηε γητ ιι
αφωηηογασαση ηι θηασ ερ ογηωβ ιη20
βεν παογωω ηημι ηημοι. Αρ ερ ογω ηηε
πιδιάβολοс οε ογος ηηη πε πικογλατωρ
ηετηηηαγ. Ασερ ογω ηηε εγφημια οε γηηηε
φβεν πα κοιτωη ηεμηι ηη πι εγηογ ηεμ ηιε-
χωρη ιηηεη πιεγηογ ηετ α πα μακαριοс η25
γαι τηιτ ηε τοτη φλ ηε ιηηη ηε θηηη φρωιс
ηεροι. Αρ ερ ογω ηηε πιδιάβολοс πεζαρ ηαс
οε γηηα ηηεηηη οε ληε ιαс βεν περητ

ῥΜΕ. Β. ΕΘΡÈΣΩΚ ἐΒΟΛ ἡ ΝΙΕΝΤΟΛΗ ἡΤΕ | πᾶς οὗος
ΣΗΠΠΕ ἀρε ψωπὶ ἀρε σιωογτ ἡ Ἑντογ τιρογ.
Κε γαρ αφασ ἡξε πᾶς ζε φη ἐθ νασεὶ ἑν
ογεντολη ἡ ογωτ λαψωπὶ εψιωογτ ἡ Ἑντογ
τιρογ οὐος τεσωογη ζε φῆ μοστ ἡ ἔμεθ-5
νογχ ἐμαψω. Οὐος ον δαγιδ ςω ἡμος ἑν
πιμασ ἔ ἡ ψαλμος ζε πᾶς ητακε οὐον
νιβεν ἐτ σαζι ἡ ἔμεθογχ οὐος ἀρε ψωπὶ
ἀρε ζε ηεθογχ φῆ ητακο ἡ χωλεμ μη
ἡπε ςος ηηι ἡα τζη ἡ ογκογχι ζε ισχεν ιο

ῥΜΕ. Α. ΠΙΕΣΟΟΥ ἐτ α πα σαι ἡ ἐボληεν σωμα ψα
ἐ δογη ἡ ἔμε ογρωμι ἡ ογωτ ερ ολ-
δογη ἡ φρο ἡ πα κοιτων ψα ἐθρη ἡ ηλ
κε ἐβιακ. Λε ερ ογω ἡξε εγφημιὰ ζε θηη
πε ἔχω ἡμος ηε οὐος ογμεθογχ αη πε 15
ἔχω ἡμος ω τα σωμι ἐτ ταιηογτ. Τωρκ
ηε ἡ φῆ πιπαντωκρατωρ ηεη πεφηιψτ ἡ
αρχηαγρελοс ἡθ ογαβ ηιχαηλ φλι ἐταψ-
δωτεв ἡ πισοφ ἡ αρχεοс ζε ισχεν πιεσοοу
ἐτ ἡ πα ηακαριοс ἡ σαι ἡ ἐボληεν σωμα 20
ψα ἐθογη ἡ φοογ ἡ ἐσοογ ἡπε ογρωμι ἡ
ῥΜΕ. Β. ογωτ ερ ολδογη ἡ φρο ἡ πα κοιτων | ογδε
ἡ πι ερ ανεχεσθε εθρογ δωντ ἡ δογη ἐροι
ζε ξαс ἡ τογηαг ἡ πα σο ἡ πηηρφ. Αφ ερ
ογω ἡξε πιδιαύολοс εфои ἡ πсмoт ἡ ἔμογ-25
ηахи πeхaq ἡ εγφημiа ἔcунклитiкi ζε ἡ
ψoрp ηeη ἀρε ςοс ἡпe ογρωμi ἡ ογωт i
ἐθογη ψa рoи ιcхeн ἐt a πa σai ἡtοи ἡmoq.

Τνογ κε σηππε λρε ερ νοβι ογος τκε λνомиа
 λρε ροκс євoл σηппe λрe κe мeθoнoгx λrε
 ωрk н oгyз. Mh нpе xoc nni һa тgh н
 pMz. a. oгkoгxι xe xac н ωpт nta ϕe nni | e һoуn
 e па koitwн ntaсobni e па koγllatwр eт5
 a pa gai tniit e totq npat efi evoлhен
 сoмa mи pikoγlatah oγrwmi an pe mи
 ωlaγkte н gоyt koγllatwр e cziмi eneг oγk
 oγn oγon oγrwmi e һoуn һen pekoitwн
 tnoy oγos paι ke oγai on eф oson aizemio
 paι rwmi en һoуn һen pekoitwн e arе κe
 мeθoнoгx e xaq oγos λrе ωrk н oгyз н
 tnaλwepToT an e ptiрq n pa cүggrenhс
 arе ωanT nni nte metramia д tиrc. tcezim
 pMz. b. de n сabи eγfhiмiлa | acnetq rwoc n сowbi
 һen oγcwbvi n ppiatikon oγos pekaс n pi
 diaboloс efoi n pecmot n tmoγnahi xe ω
 tасomи paι gow rw xe zemci neи gai oγ
 metatzom nni pe фai oγos txa nmos ne
 xe oγ monon nixrima eт arе eноy nem
 nikoсmihc eθbe paι gow һen oγmeθmhi ωlgt
 nni n nixrima eт һen ppiallatiон nte
 onnoγrioc pioγro n eγceвиc nem nikoсmihc
 eт ωop naq tиroγ nem nixrima nte paι
 kocmoc tиrq nne cwopt nmoi eθri eр para-25
 pMz. a. venin | n nicynθhкh eт aicemnhtouγ nem pa
 makarioc n gai λrictarhсoс pistratylatioc
 eγtaihoyt. Nta eр kωiωhni nem ke rwmi

ἢ ψεμμό ωλ ἡψε οὐν ἐ πατρὶ ειτούγβηογ
 ἐβολ σλ δω̄εμ νιβεν ογοσ λιξος κε πλ-
 κογλατωρ ἐν ̄ογη ̄εν πα κοιτωη ογοσ ἡ ἡε
 μεθηογχ αη πικογλατωρ ἐτ λ πα δο ἡ ̄αι
 τητ ἐ τοτρ φυρ ἐσοτε κογλατωρ νιβεν 5
 νεμ πιογρωογ τηρογ ἡτε πικοσμοс. φαι
 φ ερ χριλ αη εθεκε ογαι ταμοφ εθε
 ρη. β. ογνοβι | ιε εθε ογλαθον ιε φη ἐθ ηαθωφ
 ἐ χωφ αλλα φη ἐτεηηλαμεγι ἐρυφ ιε φη ἐτε-
 ηαμοκμεκ ἐροφ ̄εν πενζητ νεμ νεηλοριс-ιο
 мос ψλαφεмι ἐρωογ ἡ ̄ογηογ. Καη ογκογχι
 ἡ μεγι ἡτε πιδιάволос πε αψληшωл ἐ πηт
 ἡ ογαι ἡτεψωпи ἐре ̄θηп χη ἐ πικογλα-
 τωρ ἐτεηηаγ ̄сзен πинаγ ̄натωвг ἐ πεψ-
 ρан ̄нмалагатφ. Καη ἐре ογништ ̄ стратеумα 15
 ἡτε πιдiáволос κωт ἐροφ ιε ηсeи ἐ πεψκωт
 ψафi ̄ ̄ογηογ ̄тевророгхар ἐбoл ̄и фрнт
 ρнt. а. ̄и ογκапнос | ογοσ εψωп ̄тевоγωφ ω τα
 сѡи ̄натнiт ἐ τοтρ ̄и πικογλατωρ ἐтe-
 миаγ ̄тевоψωпи շои ̄и вoиθoс ωл πiеzooγ 20
 ἐт εр λi ̄бoлбен сѡи. Ογοσ ̄еn πeкemоу
 on ̄натнiт ἐ τοтρ ̄и фt πiлgаthoс ̄и фрнt
 ̄и ογдapoн ̄и naneq ̄тe εр κлирономии ̄и
 πiѡиb ̄и eneг. Λq εр ογѡ ̄иxε πiдiáволос
 εфoi ̄и pcmot ̄и ̄тnoγnaхi ογoс pexaф nac 25
 κe мatamoi շo ̄ пai ρhт ̄epi
 ծe րaр κata фrнt ̄re շo ̄ նmoc οgnishт
 ρнt. b. ̄и րaмaծ o пai րoմi | ac εр ογѡ ̄иxε

εγφημιὰ πενας οας ςε τωνὶ ḥ φορπ ḥτεν-
 κωṭ. ḥ πενσο ἐ πα ḥ τἀνατολη ḥτενψληλ
 ḥτεντ ḥ ουπροσεγχη ḥ πεμθο ḥ πᾶς ερε
 ερ ομολογιν ḥ φη ἐτ ḥρε μεγὶ ḥροφ ܒ
 πεշητ ḥ ܒογη ḥ πικογլατωρ ḥτενμιαγ ḥρε 5
 ςω ḥινος ḥ παι ρηṭ. ςε φṭ ςω ηη ḥβολ
 ḥ φη ḥταιμεγὶ ḥροφ ḥ ܒογη ḥ πικογλατωρ
 ηεμ ṭcsim ḥτ α πεշαι τηις ḥ τοτψ ογος
 ṭnataсθoi αη ςε εθρε μεγὶ ḥ παι ρηṭ ḥλη
 ḥxen πα ݢht ḥ ܒογη ḥ φη ḥθ ογαв ḥτε πᾶς.
 Ογος ḥρε ݢal ερ ομολογιν ḥ παι ρηṭ ḥλοк
 ݢn. a. ḥθ ηαтамо | ḥπικογλατωρ ḥ ݢoγoвeзo ηεнен-
 сωc ḥтe εретиn ḥмoq ḥ ογboнeиa ηe ογoс
 ḥ naшt ḥ ca τgн. Πeзe πιдiавoлoс οaс
 ςe aуt ḥtοlη ηη ܵa τgн ḥпaтоy мoрt ḥt
 πai сxимia ḥθ ογaв ςe xac ḥ naфoрw ḥ
 naхiz ḥboл ḥ ψlηl ψa ṭtaсθoi ḥ taмoнη
 οyде eшteмoγwη ηem ݢlи ḥ kocмikoн eшwoп
 q εr фoриn aη ḥt πeпcхiмa. Ae εr ογѡ
 ḥxе eγfηmιа πeзaс ḥt πiдiаvoлoс ςe ḥtpi ݢn
 ḥrε xoc ηη ςe φη ḥθ na ḥrεs ḥ piномoс
 ݢn. b. tиrq ḥtεqseи | ܒeн ογaв ḥ ογoт aqшoпi
 ḥ enoхoс ḥmiowoг tиroу. Nθo ݢwι aitazgo
 ܒeн ρo ḥmim ḥmio ḥrε εr paraвeниn ḥ tен-
 toлη ḥtε πᾶs ḥtε nai ηe ηh ḥtаqzonseи 25
 ḥmiowoг ḥ totoy ḥ neqđpocтoлoс ḥθ ογaв
 iсxen peneг. Piдiаvoлoс de peзaq οaс ςe
 aψ ηe ηientoлη ḥt ai εr paraвeниn ḥmiowoг

ΜΑΤΑΜΟΙ ΜΙМОΝ ΤΗΑΤΟΥΓΝΟΣ ΟΥΝΙΩΤ ἡ ζωντ
 ὑτε φμογ ἐσρηι ἔχω λρε ψτεμ ουνοζογ
 ἐροι τηογ. Λε ερ ογώ ὑξε εγφημιλα τεγν-
 ρπλ. α. κλητικη πεχας ἡ πιδιάβολος | ζε ἡ ψορπ
 μεν ἡ πενσωτηρ ἡ λραθος σονσεν ἐ τοτογ 5
 ἡ νεφμαθητης εφογωρπ ἡμωογ ἐβολ ἐ σιωίσ
 ζε πινι ἐ τετενναψε νωτεν ἐβογν ἐροφ λρι
 ασπαζεσθε ἡμοφ ουγος λάσος ζε τσιρηνη ἡ
 παι ηι μαρε τετεν σιρηνη ψωπι ἡ ̄ητη ουγος
 ἐψωπι ἡμον μαρε τετεν σιρηνη κοτε ἐρωτεν. 10
 Ογκ ουγι αψονσεν ἐ τοτογ οι εθρογ ψληλ
 ̄εν πιμα ἐτογ νασωλ ἐροφ ουγος οι εθ-
 ρογογωμ νεμ ουγον νιβεν ἐβηλ ἐ ηη ετ
 ρπλ. β. αγχε ἡ πχε ἐβολ ζε ὑπε φι ̄εν | τσαρζ
 εψχω ἡμοс ζε ̄ωв νιбен ἐτογναχαγ ̄α 15
 ρωτεν ουγομογ ατбне ̄οтбет ουγωи ̄εν ογ-
 ψεп ̄мот. Ουγοс οи ἡ πιλпостолοс σονσεн
 ἐ τοτεν ̄εн νεφпистоли εψχω ἡμοс ζε
 ψληл ̄εн ογμетаθмоγнк ουгoс ψeп ̄мot
 ̄εн ̄ωв νибen кe гap ρωmи νибen ὑtε фt 20
 ἡmiaγ xл totog ἐβολ εγψлhл ἡ πiегooγ
 νeм pиexωrց. Eψωp дe ̄ωi ηeo οuցsimi
 οuց ἡmion noγni ἡ xroφ ̄hп h̄t tωnι
 ρpб. α. ὑtεnψlhl εγcоп οuց meneнca πiψlhл
 t̄haili ἡ pikoγlataр eтemmaγ ὑtεnlaγ ἐroφ 25
 οuց ὑtεn eр aспaзeсθe ἡmioφ ἡ ρωq νeм
 ρωq ἐψωp ̄oλωc te ὑtψla ὑxouγψt ἐβoγn
 ̄εn peqso. Piдiáboлoс dе ἐtaqeмi ζe ἡ

εγφημιὰ τζυνκλιτικὴ ορβεδ ἐθογν σασα
 ηιβεν λάκωτ ἵσα πίρητ ἡ φωτ ογος αρ ερ
 γητε ἡ φιετ ἡ πεφίνι λαρ ερ φοριν ἡ ογμορ-
 φη εσφεβινογτ ἐμαψω. Τζιμι δε ετ ται-
 νογτ εγφημιὰ τζυνκλιτικη ἐτασναγ ἐροց 5
 ρηβ. β. λαψιετ ἱεν πεφίνι λαρ ερ γοτ ἐμαψω | ασωψ
 ἐβολ εσψω ἡμιος 20 ιε πιαρχηαρρελος μιχαλ
 λαρι βοηθιν ἐροι ἱεν ται ογνογ ἡ αναρκη φη
 ἐτλαψθονθεν ἡ τζομ τηρε ἡτε πιαλι λαρι
 βοηθιν ἐροι 25 ιε κωσογη ω πόσ ιε ἡθοκ πειο
 ἑτ λ πανακαριος ἡ σλι τητ ἐ τοτ κ 旱
 τζη ἡπλατ ἐψι ἐβολθεν σωμα ιε χας ἐκεψωπι
 εκρωις ἐροι ογος εκοι ἡ σοβτ ἑτ ταξρογτ
 ἐβολσλ ἐπινογλη ηιβεν ἡτε πιαλι. Φαι δε
 ἐτασνοq λαρ ερ σφραγιζιν ἡμιος ἱεν φραν 15
 ρηγ. α. ἡ φιωτ ιεμ πψηρι ιεμ πιππλ ἐθ ογλα
 ογος ἱεν τζογνογ λ πιαδιαλβολος βωλ ἐβολ
 ιεμ ιεψενεργια τηρογ ἡπεσηθο ἐβολ ἡ φρητ
 ἡ ογταλογλ. Μενενса ιαι δε λ πιαδιαλβολος
 ογοησηq ἐρος ιενενса ογσνογ ἐφοι ἡ πεμοτ 20
 ἡ ογρωμη ἡ ἐθωψ εψφηνογ ἐμαψω ἐρε ογ-
 μορφη ἡμιοφ ἡ φρητ ἡ ογδηε ἡ βαεηπι ερε
 ιεψβαλ ἡιεσ ἡ σνοφ ἐμαψω ἐρε πιψωι ἡτε
 τεφ λαφε τεс ἐ πψωι ἡ φρητ ἡ ογρηρ ἡτωογ
 ἐρε ογσηq ἡ ρο β θοκεм ἱεν τεψχιз ἐφοι 25
 ρηγ. β. ἡ χαιε ἐμαψω. Ογος ἐτλαψη | ἡ
 πεσηθο ἐβολ λ πεφσθοιψων φωψ ἐβολ ιασ-
 ραс ἐμαψω. Εγφημιὰ δε τζυνκλιτικη

ἐτασναγ ἐροφ ἐταφωιβὴν πεφὶνι ἡεη τογ-
νογ λασωλ ἐσογη ἐ πεσκοιτων λαλμονι ἢ
τζικων ἐρε πιλγυμην ὑτε πιαρχηλγρελοс ἐθ
ογλαв михаил ер зографиин ἐрос ласшопи ас
ер амаллих ἐбоуна ἐрос ласшл ἐвол есшо 5
нмос зе πιархнаггелос ἐθ ογла в михаил
лри вонеин ἐрои нтекнашмет ἢ тотq ἢ писа-
нхроф. Пидлаболос зе аффшопи ефоди ἐратq
 рпд. а. савол | ἢ фро ἢ пикоитон ἐти дн нпе զкем-
ном ἢ շвл ἐбоуна ἐөве пшоу ἢ πιархнаг- 10
гелос ἐθ οглаб михаил ἐтафмал пикоитон
афтале пефтив շизен пефшл ацекбршоу
ঐবোল্হেন পেফ্শেবশল এফশল ঐবোল এফশ নমস
কে ও বিল ও পে ত্বালিয নে এফশিল লালি ঐ-
হোৱ ষল রো এইগুয় ই এর շল নমো ওগো 15
ন্টасоки ই প্তাকো নেমনি লিসেন্ত এরে ব্রনুত
ঐরো ইথৈ তাই ফোকি ন ষে লুডে লমনি নমস ন
ষোপ মেন লিতুণোস পিলোস ন্টে নিউজাই
 рпд. в. էշен մեծած փի էտ օյմոցտե | ἐроф зе пхс
еимеги նի պে зе ժիլֆকুրգ նтевշом լզթե- 20
віолі нен та չом тирс նատен ուշե նтє պی-
տагрօс Օյօց իշен ষোপ লুক পে էট লি এর
շল ն ձদান նেন բ্যাল լিথুগ এর পাৰবানিন
ই ժেন্টোল նтє ফট লিলিতু ন վেন্মিো է পি-
পাৰদিসօс նেন նিমা ն ষোপ ն օյুৱনি. Աনօк 25
օন պে էতাই ের շল ն না աগ্রেলօс ষল օյ-
շিতুগ ঐবোল্হেন পোগুয় লুক পে էতাই ৰে
নিলফুফ েৰনোব ষান্টে ফট ভোগ ঐবোল্হেন

πιμώογ ἡ κατακλύσμος. Ἀνοκ πε ἐταίταμε
 ῥῆ. α. ΝΙΡΕΜΣΟΔΟΜΑ ΝΕΜ ΓΟΜΟΡΡΑ | ΝΕΜ ΘΕΔΩΙΜ
 ΝΕΜ ΖΩΒΟΙΝ ΕΘΡΟΥ ἵρι ἡ ΝΑΙ ΝΙΨΤ ἡ παρ-
 ΝΟΜΙΑ ΦΑΝΤΕ ΦΤ ΣΩΟΥ ἐξωογ ἡ ΟΥΧΡΩΜ
 ΝΕΜ ΟΥΘΗΝ ΝΤΕΨΦΟΤΟΥ ἐΒΟΛ. ἈΝΟΚ ΠΕ ἐΤΑΙ-5
 ΤΑΜΕ ΙΕΖΑΒΕΛ ἐ ΦΝΟΒΙ ΛΙΘΩΤΕΒ ἡ πι ΚΕ ΑΧΑΒ
 ΝΕΜΑΣ ΉΕΝ ΤΕΣ ΠΑΡΑΝΟΜΙΑ. ἈΝΟΚ ΠΕ ἐΤΑΙ-
 ΤΟΥΝΟΣ ΝΕΝΦΗΡΙ ἡ πισλ ἐξεν ΔΔΡΩΝ ΛΓΦΩΠΙ
 ΕΥΓΤ ἡΚΑΣ ΝΑΦ ΦΑΤΕ ΦΘΛΜΙΟ ΝΙΩΟΥ ἡ ΟΥΜΑΣΙ
 ΝΤΟΥΓΦΕΝΦΙ ΝΙΜΟΦ ἐ λ ΦΤ ΣΩΝΤ ἐΡΩΟΥ ΟΥΟΣ ιο
 ΑΨΦΟΤΟΥ ἐΒΟΛ. ΑΠΛΩΣ ΝΟΒΙ ΝΙΒΕΝ ἈΝΟΚ ΠΕ
 ῥῆ. β. ἐΤΑΙΘΡΟΥΓΦΩΠΙ. Ὡ ΜΙΧΑΗΛ ΝΗ ΝΘΟΚ ΑΝ ΠΕ |
 ἐΤΑΚΣΑΤ ἐΒΟΛΗΕΝ ΤΦΕ ΝΕΜ ΝΑ ΛΓΓΕΛΟΣ ΑΓΒΙΤ
 ΕΘΡΗ Ε ΤΛΥΜΗΝ ἡ ΧΡΩΜ ΕΘ ΝΟΣ. Ὡ ΜΙΧΑΗΛ
 ΙC ΤΦΕ ΝΕΜ ΠΙΚΑΣΙ ΛΙΧΑΥ ΝΑΚ ΑΝΦΩΠΙ ΝΣΗΛ 15
 ΕΜΗΗ ΝΕΜ ΝΑΙ ΉΕΝ ΠΙΛΗΡ ΝΙΜΑΓΔΑΤΕΝ ΕΝΧΟΡ
 Ε ΝΗ ΕΤΕΝΝΑΦΧΕΜΙΟΝ ΝΤΑΣΦΟΥ. ΟΥΑΙ ΉΕΝ
 ΟΥΠΟΡΝΙΑ ΚΕ ΟΥΑΙ ΉΕΝ ΟΥΜΕΤΝΩΙΚ ΟΥΑΙ ΉΕΝ
 ΟΥΛΝΑΦ Ν ΝΟΥΧ ΚΕ ΟΥΑΙ ΉΕΝ ΟΥΚΑΤΑΛΛΙΑ
 ΟΥΑΙ ΉΕΝ ΟΥΧΡΟΦ ΚΕ ΟΥΑΙ ΉΕΝ ΟΥΜΕΤΣΑΝΚΟΤΣ 20
 ΟΥΑΙ ΉΕΝ ΟΥΧΟΣ ΚΕ ΟΥΑΙ ΉΕΝ ΟΥΕΔΚΦΑΙ ΟΥΑΙ
 ΉΕΝ ΟΥΔΙΟΥΓΙ. ΕΦΩΠ ΑΝΦΑΝΕΜΙ ΣΕ ΝΠΕ ΝΦ-
 ῥῆ. λ. ΣΕΜΙΧΟΜ ΕΡΟΦ | ΉΕΝ ΟΥΖΟΡΧΣ Ν ΠΑΙ ΡΗΤ ΦΛΑ-
 ΙΝΙ ΕΣΡΗ ΕΞΩΦ Ν ΟΥΣΙΝΙΜ ΕΦΟΦ ΣΕ ΧΑΣ ΝΝΕΦ-
 ΡΦΩΙΣ ΝΤΕΨ ΕΡ ΟΥΣΟΠ Ν ΦΛΗΛ ΉΑ ΝΕΨΝΟΒΙ. 25
 ΣΗΠΠΕ ΛΟΙΠΟΝ ΑΝΧΩ ΝΤΦΕ ΝΕΜ ΠΙΚΑΣΙ ΝΑΚ
 ΕΦΤΕΜΘΡΕΝΝΑΥ ἐ ΠΕΚΓΟΣ Ε ΤΕΚΜΟΡΦΗ Τ ΣΟΤ
 ΝΑΝ ΕΜΙΛΦΦ ΟΥΟΣ ΤΕΚΣΤΟΛΗ ΕΤ ΉΕΝ ΤΑΙ ΖΩΓ-

ραφιὰ ἔτ ται φοι ḥ ψε εσφωτς ḥεν
 ḥανφαθρὶ ḥ αογίλαβαν λαβρὸ ἐ ται νιψὴ ḥ
 ςομ ḥ φοογ. Οψε φη ἐτλαγαιψ ḥ στλαγρος
 φλατε ψφωρκ ḥ τα νογη ḥα τση ḥ φοογ
 ḥηῆ. β. οψε οη ṭηογ πε ερε | τεκσικωη φοτς ḥροψ 5
 ϖ μιχαηλ πε ἐταс ερ κωλιп ḥιμοι ογοс λαбро
 ḥροι νεм τа ςом тиrc ḥ φοογ ḥп λαхат
 ḥтакωк ḥ πа ογωω ḥвол νεм εγφииia
 ṭсyнkлhтиki. Ω вiа ḥ φοογ ḥрe мiхaиl ṭ
 һici нhi сa сa нiвeн aиgωω oгpе ṭnлaiψ nе 10
 ϖ eгphiиia ṭсyнkлhтиki ՚rе xω ḥiмoс ṭnоy
 xе ṭnаwxemxom ḥrо aи ḥрe εр θaриn ἐ τai
 kouχi ḥ φozi ḥ ψe ἔt ḥeн nexiз. Icxe ՚gla
 iе ari ḥeмi ne xе ṭnоy ψla ro on ḥeн oг-
 200y ḥрe cwoγh ḥiмioq aи ḥtēt coγ iв ḥ 15
 ḥnз. a. πaѡni | πiցoց γ ḥtēmial γ ψlaγxem мiхaиl
 eփeoցht νeմ niaгgeլoс eփfaհt νeմ ṭaг-
 gеliкh тirc сaвoл ḥ пiкataпetасma ḥte
 фiωt eθeвe nimowog ḥte фiáro ḥ xhmi οgog
 eθeвe níwт νeմ nimowog ḥ swoy. Oгoց 20
 ṭcwoցn ՚nok ḥ фai xе ψaсшwопi ḥteq εр
 ՚n ḥeցoց νeմ [՚n] ḥ eչwopг ḥп aփkн eփtwвg
 οgog eփfaհt aтbne тaօցhnoց ḥ pѡwи ψaնte
 фt cwotem ḥrоq ḥteq εр xarizecөe naq ḥ
 peq ḥtēmа. Loipon aиwani ḥ pіeցoց ḥtēm- 25
 ḥnз. b. maγ' | ṭnai ne eicewtwt ḥeн tаi nips ḥnзom
 ḥtа�moni ḥ tаi φozi ḥ ψe ἔt ḥeн nexiз ḥtаli
 ḥ neroс neroс eշphи eչen te ՚phе ḥtenaγ xе

τερανε ἡ πιαρχηαργελος μιχαηλ ἡναι ἡτεφ
ερ βονοιν ἐ ρομπι ἐσοογ ἐτεμμαγ. Ναι δε
εссωтem ἐρωογ ἡхе ғсgимi ἡ сави ἐтeмmaу
лесбi наc ἡ ғсikωn ἡte πιархηαрггeлoс мi-
χaнl лeбoзi ἡсωq сaвoл ἡ фro ἡ pескоитwoи 5
oγoг һeн ғoγnoγ aq εр aθoγoнs ἐвoл ἡ
pпп. a. pесmioг ғсgимi δe eт | tаliоyт ἐтeмmaу
eγfимиа ғсyниklhтиki aсфopi eciri ἡ gаnтgо
nem gаnфdиl εγoω ἡ pиeгooγ nem pиe-
xwopg iсxen pиeгooγ eт a piaiаvoloс oж naq io
eвoл gаroс ωa pиeгooγ eтaqxoс xе ғnhoγ
hтaт nem eтe coy iв ἡ pаѡni pe. Oγo
наctgо ἡ фt pe nem piaрхнаггeлoс eт
oγaв mиchаnл eθreqфopi naс ἡ вoнoс nem
naшt. Aсфopi δe һeн coy iв ἡ pаѡni 15
pиeгooγ ἡ piaрхнаггeлoс mиchаnл a eγfимиа
pпп. b. covт ἡ nнeтoγ na εр xriа | nimoq e pфai
hи mиchаnл iтe ғproсfоra nem ғapарxh hte
pilaoc һeн pitoпoс iтe pcovт h nicnhoγ
hеn pima h фopi nенeнca ғsirhnh aрlwoс 20
aсqи фrwoγ ф h pifai h kалwoс kата petcфe
epi ahi ne oγramad te eмaфo. Piaiаvoloс
de pimastе pеθnaneq h сhoy nivеn hipe
qфqai eроq efnay e тiаglaθoс eре tаi cгim
iри hимoγ eссovт hимoγ eθreсtнitoγ һeн 25
pфai h piaрхнаггeлoс eт oγaв mиchаnл
pпo. a. Eт a pioγwiи i eвoл h | gаnatooyi h coy
iв h pаѡni eтi eсоzi e ratc eсфdиl h

φηλαγ ἡ ψωρπ εσερὲτιν ἡ φὴ δεν φραν ἡ πιαρχηαργελος μικαηλ εθρεψὸσι ἐ ρατψ
 νεμας ψωτ εσχωκ ἐボλ ἡ πιψεμῳ ἐτα-
 σιτοτε ἐροψ ογος ἑτεψνασμεс ἐ πικοτс
 τηροց ἑτε πιδιλволос. Σηππε ᴵϲ πιдиляволос 5
 λαғі ѧғðсі ἐ ρατ ψ ἑпесмію Ѹ вол εզоі ἡ
 πсмoт ἡ ογαρχηαρггелос ἐре շаннишѣ ἡ
 тенг ἑмоq εզмиր ἡ ογмoхъ ἡ нoγв շ1xен
 рпю. в. τεψѣпi բ տոտс ἡ ḥmнi նmнi | εре ογхлом
 շ1xен τεψѣпi ազօմmиоցte ἐвoлbен շanѡm iо
 ἡ մaрgaritnс եnaψe ն coγenoy եre ογψ-
 ввot ἡ нoγв δeн տeպxiz ն oγinam աllа πi-
 mиni. նtе πiстtaγpөc էt oγab xh շ1xawq an.
 Եtaғi աqozi էrataq նpесmію Ѹ вол εզbен
 πai նiшѣ ն woy ն tаi maih էtасnаg էrоq 15
 լc εр շoт էtmaшw աcշei շ1xen πiкaзi. Նeօq
 Ճe աqтtотс աqтouցnocc պeзaq նaс չe նiп εр
 εрgоt ա ժcзimи էt տaihoyt նpemо Ѹ ֆt
 pz. a. նeм նeфаггeлoс էt oγab | xere ժcзimи էt
 աpесmакaриoс ն շai չeм շmot նpemо Ѹ 20
 фt. Նeօ Ճe շwи ա pеmакariсmoc ψwpi ն
 фriհt ն oγlамplac eq εр oγwini նpemо Ѹ ֆt
 Xere թe էt ա neс թycia նeм նeс լaгapи ψwpi ն
 фriհt ն oγcоvт ն adamantinon է ժoikoγmenh
 tиrc չe նne πiдiлвoлoс էt շwoγw εр շaլ 25
 նmos. Ari պicteүiн nhi ա ժcзimи էt cma-
 rwoyт չe εiпhoy էвoлжiтeн фt պiпanto-
 kратwр ainaq է ne ψlhl էt aреalitoq ն

ρζ. Ε. φοογ αγὶ ἐ πωωι ὑ πεμθο ὑ φ† | εγ ερ
 ογώινι ἐσοτε φρη ὑ ογθεα ὑ κωβ ὑ σοπ
 αγωωπι εγσι ακτιν ἐβολ ἐμιωω αγωθορτερ
 ὑ ταργελι τηρс. Ογος λφογορπτ φαρο ὑξε
 φ† ογος αφω ὑ σανασι ηηι ξε ηταχοτογ 5
 ηε ξε χας ητεσωτεμ ηηη ἐθ ηαι ἐβολθεν ρωι
 σινα ητεχιμι ὑ ογνιψ† ὑ ταιὸ ὑ πεμθο ὑ
 φ†. Τε σωογη ξε αφκηη ἐξος ὑξε φ† ξε
 φεωτπηξεπισωτεμ ἐσοτε πιωογωωογωιογος
 ἐ αρε φωι ερ ατ σωτεμ ηια ηη ἐ ηταχοτογ 10
 ρζλ. Λ. ηε ἀνοκ αη πε | ἐτ αρε ερ ατ σωτεμ ηισωφ
 αλλα φ† πε σσηνογτ γαρ ξε ατ σωτεμ ηιβεη
 αφωπ θεν πτακο. Ας ερ ογω ὑξε ητσιμι
 ηι ιανη εεχω ηιμος ξε ηιαταμοι ξε αω ηε
 ηιιασι ηταφγενγωνκ ἐρωογ ὑξε φ† εερεκ-15
 ηοτογ ηηι ἀνοκ ηταλιτογ ογος ητλαρες
 ηρωογ. Αφερ ογω ὑξε πιδιάβολοс εφω
 ηιμοс ξε λ φ† σονσεν ἐ τοτ ειηνογ ἐβολ-
 σι τοτη ειηνογ σαρο ξε σω ἐρο ἐρετακο ὑ
 πετεντε πεμακαριοс ηι σαι ἀρε ξω ηιμοс ξε 20
 ρζλ. Β. ει† λαραπη ήα πογχαι | ηι τεφψγχη. Ισ πεσαι
 αφ ερ κληρονομιη ηιηαθοη ητε θμετογρο
 ηι ηιφηογι. Ογ γαρ ἐρο πε ἐ παωαι ηι ηαι
 προσφορὰ ηεηη ηαι λαραπη τηρογ ἐρε† ηιμωογ
 ηεηη ηαι φληλ ἐτ οφ ερε ιρι ηιμωογ. Τ ογ-25
 κογχι ογοс ξα ογκογχι θεν πεηη ηηπωс
 ητε ερ ήαιε ηεηεηа ογсноу. Ογοс ηεηεηа
 ηαι ἐψωп ητε πιδιάβολοс ηαι ἐρο ηι παι

ρητ̄ ἐρε ταραπη φναχος ἐρο ὑτεφχωρ ἐβολ
 ἢ πετεντε κατα φρητ̄ ἐταφχωρ ἐβολ ἢ
 ρζβ. α. ηισγπαρχοντα ὑτε ιωβ | Επι δη ιωβ շազ
 նազիր ն̄ παι ρηտ̄ ն̄ ηισηκι εθве φαι λպտакօ
 ն̄ πεնτագ տիրգ օյօց լզբալ ն̄պեգ կε սամա 5
 հեն շանվենտ բյշաօց նεմ նιնկաշ ն̄շիտ
 ն̄τε նεզփիր նεմ նεզփիր (sic) լզթրε պին
 շի էնրի էչաօց օյօց լզմոց ն̄ օյօու ն̄
 օյատ. Ιc φη էθ օյաօ օն ձաօցվա լպչօց էրօց
 εθве նιմետնանտ է նազիր ն̄նաօց բյկաօ ն̄ տο
 նιսամա ն̄τε նհ էտ բյնաչեմօց բյմայտ
 բյթամic ն̄նաօց լ̄ պιճալածօլօս խօց էրօց
 ρζβ. β. լզին էշրի էչազ ն̄ օյմետշիկ կε պεր
 օյրամած էմաժա պε. Ε պելէ ազթրε նιօ-
 լաշերմի էշен նεզբալ լզալի ն̄ վելլե մալլօն 15
 շանշալատ ան նε ն̄ լու րηտ̄ ալլա ն̄թօց
 պιճալածօլօս պε նεմ շան կε ձեման լγ բր
 ումոտ ն̄ նιշալատ լզալի ն̄ վելլե εθве
 բոյչօց էնօցն էրօց. լօլոն տաֆերι էֆառ
 տերասատեն ն̄օսι կατα բոյշչաշն ն̄τε πbc 20
 շա էրօ հեն նαι շвноցն ն̄ լու րηտ̄. Λպչօց
 նի օն ն̄չε ֆի չε ձչօց նε չε շնոպե ն̄մօն
 փիր ֆառ նε նεմ պեմակարիօց ն̄ շալ ձրի-
 ρζբ. α. տարխօս բյտրադյլատիս լօլոն | տան ն̄τε
 շեմի նεմ օյրամ բյտանօյտ չε բր չփօ 25
 ն̄ օյփիր նεմագ Ձե չաս ձրեան էβօլհեն
 սամա ն̄τεգ բր կլիրօնոն ն̄ ֆի տ բնτε օյօց
 ն̄τεգփառ բյիր ն̄ պեմեցն ձրեան էβօլհեն

σωμα Ερε ερ ου ἐρε οι ή λτ ψηρι μιμον
σλι ή σελπις ναψωπι νε ψα ἐνεσ. Ουρος
λφογασαση νηι ον ήνε πρός ρε λχος νε
ἐψωπ τερασωτεμ ήνωι ήτε σεμι νεμ σαι
ιε σεμι νεμ ηλλαριχος φη ετ Ττων νεμ 5
ρξ. β. οννογριος πούρο | Σηππε γαρ αφογωψ ἐ^τ
σοβτ ή πεφτρατευμα εφογωψ ἐ ωλι ήτεψ
μετογρο ή τοτρ ουρος ήτεψ ερ δρ ἐ νιχρημα
τηρογ ήτε νιρφωμεος Τσιμι δε ἐτεμμαγ ή
σαψ εγφημια λασερ θανεσθε ἐ νιμετσακοτο 10
ήτε πιδιάλβολος ουρος ασέμι ρε ήθοψ πε ἐτ
σαχι νεμας σιτεν νεψαχι ἐθ μεζ ή παθος
ήθος δε πεχας ναψ ρε ματαμοι ρε ασχηνουτ
ήθων unction nigrαphi ρε ήπ ερ Τ λαραπη ουρε
προσφορά ιε ρε ήπ ερ ψληλ ιε ρε σεμι 15
ρξ. λ. νεμ σαι β. Κε γαρ τενχιμι ή φτ εφσονσεν
ηαν unction ουμηψ ή ηα ρε ψληλ τλαραπη σωβς
ἐβολσι ρε ή ουμηψ ή νοβι ουρος ον ρε πιναι
ψαψογψογ ήμοψ σιχεν Τκρισις Ουρος ον
τενσωτεμ ἐ πιπροφητης εψωψ ἐβολ εψω 20
ήμος ρε Και ή μετενθυσιλη πιψε νωτεν
ἐβογη ἐ νεψαγληογ ουρος ον κε ηα ρε ουθγ-
ciα νεμ σμογ μθ ματ ωογ ηηι ουρος ον ρε
τθγια ήτε πρός ουρητ εψ ουρα πε Ουρος ον
τενσωτεμ ἐ παγλος πιρεψτσω εψιωψ 25
ρξ. β. ηαν | unction νεψαχι Λτ σολχ ρε ψληλ unction
ουμεταθμογηκ ουρος ψεπ σμοτ unction σωβ
ηιβεν Ουρος ον ακχος ηηι ρε σεμι νεμ σαι

σναγ ἡ ωρπ ήεν κε ογαι ἐτακταογ ἐ πεφραν σε σεμισι ηεμιαψ ογερετικος πε ἡ αθηνογ φαι ερε φή ηατακοψ λατηνε ωσκ ἡτεψη ἡ ογχαλινογς ἐ ρωψ ἡτεψονσψ ̄εηη πιπελαροс ἡτε φιοη ογοс ἡτεψθεβιοс ηεη 5 τεψχом τηρс ̄а ρατψ ἡ ηεγусевис οнноу-
риоc Палин Δε οη εθεη πимас ̄а ἡ σαι соло-
рз. а. ηωη τамо ̄имон ἐ φαι ̄еη | πιφγсiàлoгoс
σε αρε πιψорп ̄а σαι ἡтe ̄брoмпшaл moу ̄ip
αсseмci ηeη σai ̄e кe сoп aлla ψacψe ηac iо
ἐ πψaψe ̄tесe eр ̄hivи ψa πeгooу ̄i πeсmoу
Еqтamо ̄имon σe ̄ip αre πrеноc ̄i niaвoкi
σeмci ηeη ψaoуt ̄i ̄eмmо ̄ebiλ ̄e οgψaoуt
̄i οψoт oгoс ̄i фriт ̄e ψaнаic ̄i фoб ̄i
nенgвoс ̄iψeнe οgcoп ̄itaп ̄oтaп aqψaнmoу 15
φai pe ̄i фriт ̄aрeψaп pгai ̄i οg`aвoкi moу
ψacиni ̄i pесlaс ̄ebol ̄imini ̄imoc ̄i tесfaиq
рз. b. ̄еηη pесieb ̄i фat | σe xac aсψaнoω ̄ebol-
̄еηη tесaспi ̄tе οyон nивeη ̄em i σe ̄имon
tесgai ̄имaг ̄eθeηe φai ̄aрeψaп οg`aвoк 20
οyωω ̄e бitc ̄i xonc ψaсωω ̄ebol ̄i ̄ouноy
οyоc ψaгcωtem ̄e tесcmi οyоc ψaгcēmi σe
οyai οyωω ̄e бitc ̄i xonc ̄iтeηe neclac ̄et
φoрx пai ρiт ψaгcωoуt ̄e рoc ̄i xe piaвoк
tиroу ̄itoгψaпi ηac ̄i вoнeoс οyоc ̄ice 25
eр. eptimah ̄i фi ̄e οyωω ̄e бitc ̄i xonc
Eθeηe φai ̄aрeψaп nialwoyì ̄aг ̄e niaвoк
рз. a. eγθoуnt ̄i пai ρiт | eγωω ̄ebol eγoγωω

ἐ ερ ἐπιτίμαν ἡ φη ἐθ ογωψ ἐ βίτε ἡ
κονς κε εφογωψ ἐ ερ γαλ ἡ φη ἐτ ἀ φή
σονσεν ἡμοψ ἐ τοτοψ φλαγχος ἡνε πιλλωφογί⁵
ἡ ατ γητ ἐτεμμαγ κε ερε πιλλωκ ἵρι ἡ
ογχοψ ἡ φοοψ Μεσεωφογη αη ἐρε πιλλωκ
ογωψ ἐ ερ ἐπιτίμαν ἡ φη ἐταφογωψ ἐ ερ
νοβι ἡ θη ἐτ ἀ πεσχαι μογ λοιποη ἡνε
εψωφη ἡμοψ ἐνεσ ἐ θωψ νεμ ουγραμοψ ἡτε
πα όψ ἡ γαι αρισταρχος Ογδε ἡ θηαχα τοτ
ρξε. β. ἐβολ αη θεν ναπροσφορα νεμ ναλλαρην ναι το
ἐτ εφίρι ἡμωφογ ხα τხη ἡπατ εφμοψ ἡνε
πα μακαριοс ἡ γαι θεν φραп ἡ πιархн-
агрелос ἐθ ογλав михаил Плнн матамои κε
նթок ним ἡ παι ρηт ἀκ ἐκ ερ φорин ἡ παι
նιψт ηωογ ἡ ται майл ἰε ἐτεκι ἐβολ θωη 15
ἰε ним πε πεκραп ἐπι δη ἀ πεκχип φларои
λգֆօրտեր ἐմալաψ Λզ ερ οչծ ἡνε πιմա-
վոլոс εցչա ἡմօс κε ηη նթօ οη πε ἐτ αρετիн
ρξε. α. ἡτεν φή ιցսεη πιէշօոγ ἐτ α πιմավոլոс | ի
ֆларо εփօι ἡ πսմօт ἡ ժմոխи εփօγωψ 20
ἐ ερ γαլ ἡմօ Μη ἡп εփօс νε κε ժնոյ
ֆларо ἡ соу թв ἡ πանու ἐτε φαι πε πեշօոγ
ἡ πιархнагрелос ἐ ձգօс νe κε πιархн-
агрелос михаил ըրտգ αη ἡ πiէշօոγ ἐτεմ-
մաγ εփփանт ἡ πեմթօ ἡ φή εթե νιմωφ 25
ἡτε φιаро νεм νимօг ἡ շաօց νεм նιψт
ժնոյ κε ձնօк πε михаил πιархнагрелос ἐт
Ձ πօс οյօրփ φларо εթրիшափ ει ερ Յօնթին

έρο φατε φρι γωτπ μί φοογ κε χας ήνη
ρζζ. β. φί ήνε πικερης ἐτ γωογ | ήτεφ ερ π ἐτ γωογ
με Εθε φαι π ετ σφενε πε ήτει ήτε ουωφτ
ήμοι κε λιχω ήιωι ή τα λγρελι λιι φλρο Ας
ερ ογώ ήιε εγφημιλ ̄εγνκλητικη πεξας 5
ηαφ κε λισωτεμ ̄εη πιεγλαγελιον ήθ ογλα
κε ̄εη πισνογ ἐτ α πιδιάβολος ̄ μη πεφογοι
ἐ πενσωτηρ ή αγλθος εθρεφ ερ πιρλαζη
ήμοφ Αφκος ηαφ γωφ κε φλετκ ήτεκογωφτ
ήμοι λνοκ ̄ηατη ηακ ή ήιμετουρφωογ τηρογ 10
ήτε πικοσμος ηεμ πογδογ Ογος ̄ πχσ ήμη
ρζη. α. ή ̄ογνογ κε ογαλ ή πετγωογ ήε | λφ ερ
ἐπιτιμαη ηαφ ήηηπως ήθοκ πε φη ἐτεμμαγ
εκογωφ έ ἐρ γαλ ήμοι Αφ ερ ογώ ήηε
πιδιάβολος κε ληοκ λη πε φη ἐτεμμαγ ήηηε 15
σφωπη ήμοι ήηεγ ή αφ ή ρητ ερε φη
ἐτεμμαγ ηαζηη ή παι ηιψφ ή ηωογ έ ̄ερ
φορηη ήμοφ ̄εη πιναγ γαρ ήταφ ερ λτ
σωτεη ήηα ̄εητολη ήτε πόσ λφκωη ήροφ
λφογαγσαζηη ηηι ληοκ ηιχληλ λιβαωφ ήβολ 20
ήπεφ ηωογ τηρφ Ας ερ ογώ ήηε ̄εγιηη
ρζη. β. ̄ετταιηογτ εεχω ήμοс κε ̄εη ήθοκ | πε
ηιχληλ λφκωη πιμηηη ήτε πισταγροс εφ
σιχεη πεκφωφт κατα πιρητ έ ̄ηαγ ήροφ
εηφотг έ ται σικωη ερε πιχарактиρ ήτε 25
ηιχληλ φотг ήβολ ήροс Αφ ερ ογώ ήηε
πιδιάβολοс εφκω ήμοс κε ηαι. ̄εωγραφιл
εγογωφ έ ταλε κοсмнсic ̄εχωογ ήηε ηιζω-

προφ. Α. χαρακτηρὶ πιαρχηαγγελος μιχαηλ ἡταχαη
βεν πα ηι ἡη ναψῃ ουγος ἡτεκτηιτ ἐ τοτῃ
ἡτεψωψηι ηηι ἡη κογλατωρ ἡτεψ ερ ναψῃ
ηηι 旱τεν ποσ ψατ εψωηηι ηηι ἡηασωλ
ψαροψ ἡη φρητ ἡη ρωμη ηιβεν ἀνοκ πε μιχαηλ 5
φη ἐτ σωτεμ ἡη ουγοη ηιβεν ἐτ τωβεη ἡη φῃ
βεν πα ραι ἡηπ ερ γοτ ցηππε րար մեն-
ենса թրε չակ հոպ պեմփι էվօլ էրε իր հոմօց
βεν πարան ժնիօց հուու անօկ մեմ կե միջ
հ արգելօս նտաօլի է ու մա հ բոտոն նտե ֆῃ 10
προφ. Β. ηαι էտ ա պε շαι εր կլηրոնոմին հոմաց ժշրինի

νεμε Ογος ἐταρξε ναι ηας ηνε πιαρχηαρ-
γελος μικαλ αρχωλ ε πιωι ε ηιφηογι ιηεη
ογηιωθ η ιωη εεοζι ε ρατε εεссоме η ιωη
Μηεηенса ηαι ιε ιασψη ηας ε ιεκκληια ε 15
ρατη η ιιвва ιηθηγиос πιεпскопос ητε
ται πολιс Πιшорп η φωψен ιηεη ηεηзιх η
πιхрнсостомоc εθ ογав ιωлнннс πιαρχη-
пскопос ηтe κωстantинoупoлиc фи εt ι
ρoд. a. τai ηиcоc тиrc бi ογωиnι εвoлgι totq | ογoς 20

λασταμοφ ἐ η τηρογ ἐτ ἀ πιαρχηὰργελος
κοτογ ναс αφτ ḍωγ ń φт нем πινιψт ń
αρχηὰρгeлoс েθ oγaв nиxлиl Oγoс aφθoуt
ń tсyнаzic aφxw ń piψemψe ےвoл һeп oγ-
xωлeм нeм oγnиψt ń тaиl Mенeнca ń tсyнаzic
aсi ےвoлbен tèкklиciа aсxwл ے
piесni oγoс aсxwл ےвoл ń piψemψi նte
nиcнhoց ń շhкi ےc eр dіàkѡnиi ےrwoy Oγoс

ἘΤΑΓΚΗΝ ΕΥΟΥΩΜ ΟΥΟΣ ΕΥΣΩ ΛΑΟΥΩΡΠΗΝΔΑ
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 ΒΙ ή ΝΕ ΘΥΣΙΑ ΝΤΟΤ ή ΦΡΗΤ ή ΛΒΕΛ ΠΙΘΗΗ
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 ή ΣΑΤ ΕΘΡΕ ΝΙΠΡΕΨΨΥΤΕΡΟΣ ΝΕΜ ΝΙΔΙΑΚΨΗ
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 ΣΨΨΑΡΧΟΝΤΑ ΤΗΡΟΨ ΈΒΟΛ ΙΣΧΕΝ ΟΨ ΚΕΦΑΛΕΟΝ
 ΨΑ ΟΨ ΈΛΛΑΧΙСΤΟΝ ΦΗ ΈΤ ΤΑΙΗΟΨΤ ΝΕΜ ΦΗ
 ΈΤ ΣΟΣΕΒ ΛΣΧΑΨ ΝΙΠΕΣΗΙΘ ΈΒΟΛ ΠΕΨΛ ΝΑΨ
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 ή ΤΟΤ ΝΤΕΚΨΟΡΟΨ Έ ΙΨΗΗΚΙ ΉΛΡΟΙ ΝΕΜ ΠΑ ΜΑ-
 ΚΑΡΙΟΣ ή ΣΑΙ ΉΕΝ ΦΡΑΝ ή ΠΙΑΡΧΗΑΓΓΕΛΟΣ
 ΈΘ ΩΨΑΒ ΜΙΧΑΗΛ ΣΙΝΑ ΝΤΕΨ ΤΨΟ ΈΣΨΙ ή ΠΕΨ-

θο ή φή λιοκ νεμ πα μακαριος ἡ σαι
 ἀρισταρχος πιστρατυλατης εθρε φ ερ ογναι
 ρος. α. νεμ ταταλε | πωρος ή ψυχη ἡεν πεφημα
 ἐτ οι ή σοτ Πιέπικοπος δε αφογασαση
 εθρογ ωλι νεν χαι νιβεν ἐτ εντας ε τεκ- 5
 κλησια ογος νεσεβιαικ ασχαγ ἐβολ εγοι ή
 ρεμηε Ασφωπι δε ἡεν παι ἐσοογ ή ογωτ
 ἐτε σογ ιβ ή παωνι πε Ετι ενζεμι νεμ
 πιέπικοπος ή σαξι ανωωλεμ ε ογνιψ ή
 σεοι ή ογφι ήπ ενωωλεμ ε ογοη ή πεφρητ ιο
 ηνεσ Έπι δη ναι ήμαγ σω πε ειζεμι νεμ
 πα ιωτ ανθημος πιέπικοπος (sic) εθ ογλαβ
 ρος. β. πιφορπ | ή φωφεη ἡεν νενχιχ ή φη εο
 ογαβ ιωανηηπιχρις[ος]τομος ειοι ή πρε-
 βυτερος Ετανωωλεμ δε ή παι ηιψ ή σεοι 15
 ή ογφι ανχα τοτεν ἐβολζιτεν ται ηιψ ή
 θεωρια Μενενως αστασθος σα πα ιωτ ή
 επικοπος πενας νας ιε ττρο εροκ πα ιωτ
 εερεκτρο εχωι σινα ήτα ερ λπανταν ε φή
 ηεν ογογνογ ε ηανες Σε ογηι ασβωντ εροι 20
 ήτε Τογνογ ετογναφωρχ ή τα ψυχη ἐβολ-
 ροζ. α. ηεν πα σωνι ή έβιηη ψα πιέσοογ | ήτε
 πινιψ ή σαπ Κε γαρ ισ πιαρχηαργελοс
 ηιχαηλ αφι ήισωι ερε αρισταρχοс πα σαι
 ηισι ηεμαη ηεμ σαп κε ηιψ ή αργελοс 25
 ηεμαη Εταс εηкот δε έзен πесма εн κот
 εтасфорψη ηεν ηεсхиа ή πιέπικοποс ψληλ
 εχωс ή ογνιψ ή ναγ Μενενωс αсфai

μὲν πεσόν ἐπωι δὲν πρόν ἡ πἰέπικοπος
 νὲμ πιμηψ τηρψ πενας νωογ ςε τψινι ἐρω-
 τεν δὲν πόσ λρι τὰραπη ἡ τετεντ νην ἡ
 ρθζ. β. τζικων ἡ πιαρχηλρρελος μιχαηλ | ἡτα ερ
 αспаzεсөн нимос ἡ παι κε соп ьа тгн нпа5
 ти євoлбен сoма δεн тoуnоy а пiéпiкoпoс
 лмони ἡ τζиkωn aqтnic nac нoсo дe ac εр
 аспаzεсөн нимос eсxѡ нимос Зе па бc πiархi
 аргелoс єo oгaв мiхaнl oгi є рaтk нeмni
 δeн tаi oгnоy θai єt oи h гoт Nai дe тo
 eн cоwteи єrос eсxѡ нiнiωoг лnоn дe нeм
 pimhψ aпcоwteи є pбrоwоg h oгnиwт h mиw
 eгboзi єmaлwо єxен noгeрhоg h фriт h
 pои. a. oгkatapakтиc eфwо | єvол oгoг a nevbaл
 h nимhψ nikoгxi neм niniwт nizwoут neм 15
 niziomи aгnay є piärchàlrgelos єo oгaв
 мiхaнl eq εр oгwini h фriт h фri eфoзi
 є рaтq sizен eгfimiа tсyнkлiтиki Epe
 nicihi h рaтq oи h фriт h oгzomt h вaрwт
 eфfoci δeн oгxрwм epe oгoн oгcaлpiгgoc 20
 δeн teqxi h oгiнam єvол єre oгoн oгtrо-
 xoc h фriт h oгzарma δeн teqxi h baxi
 єre oгoн oгstalypoc sizwq Eq εр фoриh
 pои. b. oгzebcо | eccoтp єzote θa nioyphoу hte
 piikoсmoc h oгeva h kow h сop Etaппiaу de 25
 eроq h πai riт aишeoрter oгoг aиxa
 toten єvол єthe teqsoт Oгoг aиnaу eроq
 eфoзi є рaтq eфcwoутen hteqстоlн h oгwini

ἐβολ σως εψοιλσελ ἡ τψγχη ἡ τεσιμὶ ἡ
μακάρια ετεμιλγ εψφημιλ Τεγ्नκλιντικη
εθρεσὶ ἐχεν τεψτολη ἐθ ογλαβ Παι ριτ̄ δε
αστ̄ ἡ πεσππα ἐρε τγικων ὑτε πιαρχηλγ-
ρρο. α. γελος μιχαηλταληογτ σιχεν νεсвад | ὑπατε- 5
ci ἐβολбен сѡниа Оγоg ансѡтем є пѣрвоу
м миуф εу εр фалин еўзю мимос зе пбс
сѡиогн м фишиот нтє ииоми тоуклнрономиа
е́севшопи фла ёнег тгикон дe нтє πιαρхнаг-
гелос миҳанл ёт хи σιχен πго м тесими io
зe ётаст̄ м пес ппял а тгикон ғллдai м
тouнoу мп enemii зe ётасшод є θωn ογoг
анха тесими һen пiмiзalг нтє ձrистархос
песшai Асшопи дe ётanөшомиc мимос ձnі є
рro. в. ժекклнсia | εθрепи εр ժցназic а пièpic- 15
копос і ёбoүн є пiтoпoс фai м թoүнт м һиtq
тноу дe һen фран м пiархнаггелос єθ ογλa
миҳанл Оγоg ётaq фe ёбoүn є pioցciàsthi-
riон ката тeғcүnнhтиа aғnay є тгикон м
пiархнаггелос өh ётасшалai ёвoлбен pинi 20
m eуfнmиla eсаlфи һen пiлnр aтbne xiz m
рoми һen ժxoгki нtє pимa єθ ογлa Πièpic-
копос дe aғwоф ёвoл eуzю мимos зe ձi piroмi
нtє ժtrаки ժnисoc ձmоmи m тeтeнnaу є
рp. a. tаi мiшt | m xom нtє πiархнаггелос єθ 25
ογлa мiҳanl Оγоg a pimif tиrq бozi є
бoүn є pioցciàsthiрион oғoг aнnaу һen nен
val є тгикон нtє πiархнаггелос мiҳanl

έσλωι ἦεν πιληρ ἀτόνε κις ἡ ρωμι ἵε κε
σλι ἡ παι ρητ Ἀλλα πασταρνογτ ἡ ατκιμ
ἡ ογστύλλος ἡ αδαμαντίνον ἐτε ἡπ λακιμ
ἡσα σλι ἡ σα ἐ πτηρφ Θογηρ πε πιβρωογ
εταγψωπι ἡ νιναγ ἐτεμμαγ ἐρε πιμηψ τηρφ 5
ρπ. β. ωψ ἐβολ εγήθωογ ἡ φη νεμ πιαρχηαργελοс |
ἐθ ογαβ μιχαηλ Ογοс ἀ πψιμ ἡ ται ψφηρι
ἡ ται ηαι φοσ ψα πιογρωογ ἡ μαι ηογή
ερκαδιοс ἡ εγδοζια τογρωηен κωσταντινογ
πολιс νεμ πογρο οννογριοс ἦεν ρωμη Ογοс 10
λγσεμηηтс εθρογ ερ απανταν ἐ ται ηηсос
νεμ ἡ ογέρηνογ Ογοс παι ρηт λγ ερ απαν-
ταν νεμ ογέρηνογ εγσοп νεм τογρω λγηαγ
ἦεν ηογβαλ ἐ τψφηρι ὑτε τζικων ὑτε πιαρ-
χηαργελοс ἐθ ογαβ μιχαηλ Ογοс λγογψωт 15
ρπλ. α. σικεν πικασι σικεн πιблоз | ὑτε πιμακαριос
ιωαнннс πιхрисостомоис ἐтафжак ἐвоблз
χωρ φαι ἐтафирι ἡ շанништ ἡ τалбо ἦен
ται ηηсос շաс δε ρωμη νιвен ἦен τογноу
λγψан ἡ κот σιкен πиблоз ἐтеммау ὑтe 20
пиаѓиос ιωαнннс ψаѓијма† ἡ πиоѓзai са
тотоу Ω νим εθнаулаи ἐ νιшφηри ἐταγψωп
ἐвоблзитеи τζиκωн ἐтеммау ὑтe πιарχηαр-
гелос μιχαηλ θαι ἐт αннау ἐрос τиог ἦен
ρпл. в. ηенвад ἐсоγонг ἐвоблбен пефто пос ἐθ ογαб | 25
φαι ἐтенθоуигт ἐроq ἦен πеq εр φиевгi ἐθ
ογαб ἡ фооу շաс δе κата соу iв ἡ πиавот
ὑтe πеѓооу πе ἡ πιарχηαргелос μιχаηл

πε φαρε τζικων ἐτεμιμαγ τλογὸ ἐβολ շան-
չալ ն շատ ն ուստ ն սանտաց եցուտ ն կարպօց
եզօծու կատ պար բիշ շատ չե օյշե ն շատ
տե ժիօչի էտեմիմաց էրե ժիկωն ֆուց էրօց
Նար տետենիր ն ֆմեյն ան նու երե սա հօյն 5
նոյօց ֆառն հեն պաշոն էտօյմօց էրօց չե
ձպօտինա էտե պահածոն պե նոմ պիրիշ է-
րու. ա. տաշումա էվոլ է պիրգ օյօց աւ ըր աւ չոմ
եմաջա շիտեն պաշոն նոմ ու հիւ էտ շի շատ
օյօց էտաւ հեն պէսնիշ ն նաշ է հօյն է տո
պար տոպօց էթ օյաւ ասօն էվոլհեն պիկարպօց
նշատ էտ ձ ժիկωն տլոյցաց էվոլ ն սոյ
իւ ն պակատ էտավսու Օյօց ձ տետենիաց
էրօց չե հեն պահոթք օյաւ էվոլհեն պոյտաց
ն ժիկωն ձ պաշոն էտ սահօյն նոյօց ֆօչի 15
ն ժօյնոց լատօյց օյօց ասօյչա աշե
նաս է պէսն էսժաոց ն ֆի նոմ պարխ-
րու. բ. արրելօց էթ օյաւ միշանլ | շատ աւ նոյ բէջա-
նի է պիրգ Շատեն օն է տա կե նաշ ն
ափիր էտաշատու էնօյցա տնիաց էվոլ ան տե 20
ձրետենիաց ճե օն է պարան էտ ֆառն է պէց-
կրանիոն եզի տկաց է պէզօչա ն սփիր նտե
տեզձա շատ չե նտե պէզվալ ն օյնամ շատիր
պար կե կօյչա նտեզզաւ էվոլհեն տեզձա
Օյօց էտավ է հօյն է պար տոպօց էթ օյաւ 25
լզի ն օյկօյչա ն նեշ հեն պիֆանօց ազ ըր
բրու. ա. սփրացից ն պէզցօ հեն ֆրան ն ֆիշտ նոմ |

χωβι ἡεν οντος ταυγὸν ὑμιωογ ἐβολ
αρχας σικην πιμα ἐθ μοκσ ὑτε τεφάφε
λαφογχαι ἡ τογηνογ ουγος λαψε ηαφ ε πεφη
ἡεν ουγιρηνη Τενη ηασαι ἡ αω ιε τενηαχα
λω ἐβολ ω πα βσ ουγος πα ηηβ μενενα 5
φ† Λληθως ὑθοκ πε πιρεφεργημη ὑτε ρωμη
ηιβεη ηεηη ηιτεβηωογι εκεροικονομην ὑμιωογ
τηρογ ἡ πεμιθο ἡ φ† Αω πε πιταιδ ετ
ρπΓ. B. ΕΝΝΑΨΤΑΙΟΚ ἡ ἡητη ω πιαρχηιστρατικος |
ὑτε τζοηη ἡ ηιφηογι εισωογη ζε ἡημον ταιδ ιο
ωηηφ ηεηη φωκ ζε ουηη κόσι ἡ ρατκ ἡ σηογ
ηιβεη ἡ πεμιθο ἡ πιερονοс ὑτε πιπαντο-
κρατωρ εκτωβε ἡημοφ ἐθεε πτασο ἡ ρατη ἡ
ζημετρωμη τηρс Ουγος τενσωογη ζε ὑθοκ
πε ἐτε πιερψιωη ἡ τοτκ εθερκαι έζρηι ἡ 15
πικαταπεταсма ὑτε φ† πιπαντοκρατωρ ατ-
βηη ερ κοληη ἡημοκ Μαρενηω ἐροη ψα παι
μα ηεηαи εθεε παλγρελοс ἡ ποс ηαι ρεφ-
ψεηωη ἡ ψαη ἡ χρωμ πιαρχηιαγγελοс ἡθ ουγαβ
ρπΔ. A. Ουγος ὑτενηοс շωη | ηεηη πιπροφηηηс ձայիд 20
փαι ἐταգχագ ηաη ՚Երմη ՚Ենη տարխη ἡ
պիլօցոս ὑտեն չօց շωη ἡ παι րս† ՚Ե զարե
պալգրելոс ἡ πօс շիկոտ ἡ πկար† ἡ οյոն ηιβεη
էտ εր շօ† ՚Ե տեգի օյոց ՚Ա տեգηացմոց
Մարենտասօն ἡ πιսաи շιкен πιρεզбо օյոց 25
πιρεզբι չլօմ օյոց πιենιահօс փαι ἐտագբրօ
՚Ենη արաη ηιβεη էտ շիп ηεηη ηη ՚Ե օյանց
՚Եබոլ փαι ἐտագբι ἡ ՚Ճարեա ՚Ա տիբռա ՚Ե թ

ογάν φλι ἐταρφωὗτ ἐ Ἡρνὶ ἡ κολασμομόρ-
ρπᾶ. β. ήι βερι | φη ἐτ ερ ογωινι ἐ κωσταντινογ-
πολις ἕιμαγιτο αη λλα ηεμ ηι κε ηισος
ηεμ ̄οικογμενη τηρς Εισαζι ἐ πλ ̄ος ἡιωτ
ιωανης πιλρχηὲπικοπος ἑτε κωσταντινογ- 5
πολις ηαλλοη ̄οικογμενη τηρς Ὀ ηιη
εθηασφιρι ἐ ηεκαζι ἐθ ηεσ ηι πων̄ ἐθ ηεσ
ηι σολσελ ηιβεη ἡη πιλατικον Ὀ ηιη εθηασ-
αζι ογος ἑτερι δι ηηι ηι πά φαι ἡη ηεκε-
ζερηςιc ἑτακ ερ εζηηρηζιn ἕιμωγ Ὀ πι- 10
χριστοστομοс ἐθ ογαν ιωανηс πιλαс ἡη ηογυв
ρπē. λ. Σκ ερ εηχριѧ ἡη ρωκ ἕιμιν | ἕιμοк εθρε καω
ηι πεκταιὸ ςε ογη ἕιμονψχοη ἡη λαс ἡη сарз
ηасхω ἡη πταιὸ ἡη πεκвиос ἐθ ογαν Δκзфи
δη ̄зануурвоу ̄нкшити αη ̄ен πзинθроуялакоу 15
са вол ἡη ̄тmeθmηι κατα φρηт ἐре δaγia
ερ πρoфhtеyи ̄а nенioт ἡη ḥпoстoлoс eфxω
̄имoс ςe ̄а поуbрwoу фeη naq ἐвoл gиxen
πkaзi τηρq ογος ηoγcaзi aγfоg фa
λyрhжc ἡη ̄οiκoгmеnη ̄нeок gωk Ὀ pиншt 20
ιωaннhс aф pe pimwot ie aф pe pimoγnaс-
рpē. β. τηриoн ἐт ̄ен ̄οiκoгmеnη | τηрc εтeκnазimи
ηi ̄hтоuη aη ηi πekвиos ηem ηekeζeрhсis ἐt
golx фa ἐbрhi ἐη ηi ἐtoγmoуt ἐrwoу ςe
фyсic cnoyт aγi iс pепpoлиc ἐ poliс ηem 25
iсxen xωra ἐ xωra aγoγwtew ηi neklогоc
aγxa ηi totou ηi фyлakтиrioн eу εr neletan
ηi ̄hтоuη ηi cnoy nивeн ̄тnа εr tolmanηtaxoс

ΣΕ ΕΤ Λ Τ ΟΥΡΩ ΕΡ ΕΖΩΡΙΖΗΝ ΜΜΟΚ Ε ΤΑΙ
 ΝΗΣΟΣ ΈΒΟΛ ΣΙΤΕΝ ΟΥΣΥΝΧΩΡΗΣΙC ΉΤΕ ΦΤ Ε
 ΛΚΦΩΝΣ ΉΤΕΝΦΥCΙC ΈΘ ΗΛΦΤ Μ ΦΡΗΤ Η ΝΙΩΝΙ
 ΡΠΣ. Α. ΟΥΟΣ ΛΚΘΡΟΥΓΒΝΟΗ ΈΜΛΑΦΦ | ΟΥΟΣ ΑΝΧΩ
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 ΦΤ ΠΙΡΕΦΘΛΜΙΟ ΉΤΕ ΠΙΕΠΤΗΡΦ | Ε ΔΚΙ Ε ΤΑΙ
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 ΘΩΝΤ Ε ΟΥΖΟΙ ΕΦΜΟΝΙ ΉΕΝ ΠΙΠΑΛΑΤΙΟΝ ΉΤΕ
 ΠΙΟΥΡΦΩΟΥ ΕΦΟΠΤ Η ΕΧΜΑΛΩΤΟΣ Ε ΛΚΑΙΤΟΥ Η
 ΡΕΜΙΣΕ Ε ΛΥΤΛΑΣΘΕΩΟΥ Ε ΠΟΥΚΑΣΙ ΉΕΝ ΟΥΣΙ-
 ΡΗΝΗ ΝΕΜ ΟΥΔΟΥ ΖΕ ΟΥΗ Λ ΠΙΔΙΑΒΟΛΟΣ ΕΡ
 ΕΧΜΑΛΩΤΕΥΓΙΝ ΝΙΜΙΩΟΥ ΙΣΧΕΝ ΦΩΡΠ ΟΥΟΣ ΛΦ-
 ΣΙΤΟΥ Ε ΉΟΥΝ Ε ΠΙΧΑΚΙ ΕΤ ΤΕΜΘΩΜ Λ ΠΟΥΡΟ
 ΡΠΣ. Β. ΉΤΕ ΝΙΟΥΡΦΩΟΥ ΕΡ ΣΤΟΛΙΖΗΝ ΜΜΙΩΟΥ | ΟΥΟΣ
 ΛΦΟΥΓΦΡΠΚ Ε ΤΑΙ ΝΗΣΟΣ ΕΘΡΕΚ ΣΩΤ ΗΜΟΝ 15
 ΈΒΟΛΖΙ ΤΟΤ Η ΤΕΧΜΑΛΩΣΙΑ ΉΤΕ ΠΙΔΙΑΒΟΛΟΣ
 ΟΥΟΣ ΛΚΤΗΤΕΝ Η ΔΑΦΡΟΝ Η ΠΟΥΡΟ ΉΤΕ ΝΙΟΥ-
 ΡΦΩΟΥ ΈΣΟΤΕ ΔΑΦΡΟΝ ΝΙΒΕΝ Η ΒΑΣΙΛΙΚΟΝ ΟΥΟΣ
 ΟΥ ΠΕ ΕΤ ΣΩΤΠ Η ΣΟΥΟ ΙΕ ΟΥ ΠΕ ΕΤ ΤΑΙΗΟΥΤ
 Η ΣΟΥΟ Ε ΝΙΨΥΧΗ ΤΗΡΟΥ ΈΤΑΚΣΟΤΤΟΥ Η 20
 ΤΟΤΦ Η ΠΙΔΙΑΒΟΛΟΣ ΛΚΕΝΟΥ ΈΒΟΛ Ε ΉΟΥΝ Ε
 ΠΙΠΑΛΛΑΤΙΟΝ ΉΤΕ ΠΟΥΡΟ ΉΤΕ ΝΙΟΥΡΦΩΟΥ ΤΤΣΔ
 ΈΡΟΚ Ω ΠΛ ΒΣ Η ΙΩΤ ΈΘ ΟΥΔΑ ΖΕ ΧΑΣ
 ΈΚΕΦ ΝΗΙ Η ΟΥΧΩ ΈΒΟΛ ΈΠΙ ΔΗ ΛΙ ΕΡ ΤΟΛ-
 ΡΠΖ. Α. ΜΑΗ Ε ΟΥΣΩΒ ΕΦ ΣΑ ΠΨΩΙ Η ΝΑ ΜΕΤΡΟΝ | 25
 ΈΤΕ ΦΑΙ ΠΕ ΕΘΡΕ ΣΑΣΙ Ε ΠΕΚΤΑΙΟ ΤΜΕΥΙ Ω
 ΝΑ ΝΕΝΡΑΤ ΖΕ Λ ΠΙΨΙ Η ΣΑΣΙ ΦΩΨΙ ΣΑ ΣΑ
 ΝΙΒΕΝ ΦΑΡΕ ΠΙΣΟΟΥ Η ΣΑΣΙ ΓΑΡ_ΕΘΡΕ Κ ΕΡ

πωβῳ ἢ πιφορῃ ἐτακ σοθμεν οὐχι γαρ πε
ἐτ φον θεν σωβ νιβεν λοιπον μαρεν + ἢ πε
πενογοι ε πιλρχηαργρελος ἐθ ουγαν νικανλ
ντεντσο εροκ χε εφετωβεγ εκων ναγρεν φτ
πιλραθοс нтевхл нен нови наан ёвол χе 5
нтооq πε ἐτε ογονψхом ммоq наагреп пен
бс ииc пхс фαι ἐтe ёволгi тотq ере ωуq
нибен нен таид |

The last words of this Encomium are wanting.
 After the words **وكل كرامه**, which = **NEM TAIÒ**
[NIBEN], there is written by another hand **لان**
وكل اوان والي ايده الابددين امين.

¹ The Ms. has Εφερετωβς.

SPECIMEN OF THE ARABIC VERSION
OF THE
ENCOMIUM UPON SAINT MICHAEL
BY
ABBA THEODOSIUS OF ALEXANDRIA.

كان انسان حب لالله باز من سنهور المدينه
حبيبا لمصدقات والمعروض (sic) اسمه دورونتاوس وكان
Fol. 35b. لهذا معينه | اسمها ثاوبستا وكانت عاذره جداً
كامله في المرحمة والمحبه مثل زوجها وكان لهم
5 قر ايدين عظيمه على اسم الله رئيس الملائكة الاعظمه
ميخاريل * وكذا منذ زمان رجحتهم شباب وكذا والديهم
قد خلقو ليهم ارت عظيم بسعة غدا واموال عظيمة
Fol. 36a. وانعام كثيرون من الاعدام والبقر والبهائم جداً مع
بقيه زينة هذا العالم وكان لهم الاثنان ذمه صالحه
10 لله ورئيس ملائكته الاعظمه ميخائيل * وكذا اذا
بلغوا الي اثنى عشر في الشهر يهتموا بالقر ايدين من
ياكر اليوم الحادي عشر الي اليوم الثنائي عشر في
الشهر يرسلوا القربان والاخمر الي كنيسة رئيس الملائكة
ميخاريل بنشاط عظيم بغير تواني * ومن بعد هذا
15 يدبحوا الانعام ويرجعوا الي الاهتمام بالطعام بمحمه
Fol. 36b كما يلمق بالشعب ومن بعد التناول من السראיير

المكبيه في اليوم الثاني عشر من الشهر يجتمعوا كل المغوزين من الطعام العميان والعرج والمغوزين من الاینام والارامل والغرابة ويقفوا بخدمتهم باذنشاط نفس وسعة

Fol. 37a. روح ا وحر قلب حتى يكملوا الاكل حينئذ يقدموا ٥ لهم خمرا اختارا ويستقونهم حتى يكملوا الشرب يدخلنوا

رووسهم بدهن مكرم قابيلين امضوا بسلام ايها الاخوة الاحبا لاقا قد استحقينا عظم هذه الكرامة اليوم وهذا المجد العالى بنقل افادكم الي منول عبيدكم * فهكذا كانوا يعملون في كل اثنى عشر

Fol. 37b. ١٠ من الشهر حتى ان اسيطهم (sic) ذاع في كل مكان من

كوره مصر وكان كثير يفتخرؤن بهم ويتجددوا الله خالقهم من اجل مجد اعمالهم الصالحة ويكرموا وينجحوا ابائهم الذين ولدتهم وكان كل الناس يعظموهم لاجل قريحتهم الصالحة التي اظهروها باسم الاد

٢٥ ميخائيل وكادوا دايما هاربين من المجد الفارغ فان رجاهم كان ثابتا بالله ورئيس الملائكة الاطهار |

Fol. 38a. ميخائيل * وكان من بعد زمان كبير وهم مواطبيين على هذا العمل عكدا امر الله ان لا تمطر السماء علي الارض ثلاثة سنين من اجل خطايا بنى البشر حتى قلقت جميع ارض مصر وكل سكانها لاجل شدة

عدم الشبع وموت الجزع كما هو مكتوب * حينئذ تجلأ (sic) كثيرين وماتوا وغنت البهائم معا لان | ما النيل

Fol. 38b. لم يطلع ولم ينزل علي الارض مطرا (sic) منذ ثلاثة سنين وكان هذا الرجل القديس وزوجته لم يفتروا مما كانوا

٢٥ يعملاه في كل شهر يطلبوا من الله ورئيس ملائكته ميخائيل قابيلين يا الله ميخائيل لا تنزع قربانك ولا

تحبتك يا نحن عبادك وغيمما هم في هذا لم يجدوا عوضا

Fol. 39a. وكثير من بهائمهم هلكوا فلما كملت | سنتين
 واستقبلوا الثالثة فرغ كل شيء لهم وعززوا ولم يبق
 لهم الا القليل ومات جميع غنمهم سوي خروف
 واحد . فقال ذلك الرجل العايد لزوجته الطوبانية الم
 بعلمي يا اختي ان اليوم هو الحادي عشر من بابه
 وغدا يكون عيد رئيس الملائكة ميخائيل غلنيتهم
 تقريان نداعة لالقروم وندفع هذا التخوف ^{فهي}
 عيد رئيس الملائكة | الاطهار ميخائيل وان متنا

Fol. 39b. 10 ننحسن للرب وان عشنا ننحسن له ايضا وليكون
 اسم الرب مباركا الي الابد * فقالت زوجته حي
 هو الرب يا اخي ان هذا الحزن كاين معى من
 داخل قلبي من قبل امس لكتنى لم اجد جسارة ان
 اسائلك لاذى اعلم ما الذى كان هنا والآن فعظيم هو
 15 فرحي لانك لم تنس قربان الله فاصنع يا اخي كما
 قد قلت | فلما كان باكر الثاني عشر من بابه قاموا

Fol. 40a. ساكرا جدا وكملوا جميع خدمهم ولم يقتربوا شيء عن
 زمان سعيتهم ولم يبق لهم شيء خلا غليل دقيق
 ويسيير من الخمر وغذيت شبابهم ما خلا الذي تزوجوا
 20 غيتم فقط وكانوا مع هذا يمجدون الله ورئيس
 الملائكة الاطهار ميخائيل بتساميهم وببركات في الليل
 والنيل دموع كثيرة ، قايلين يا ربنا يسوع المسيح
 عينا sic يا رئيس الملائكة ميخائيل اسأل الرب علينا
 لكي يفتح لنا يد نعمته وبركته لملا يفني متنا رجا
 25 تحبتك وتراهنك هذا الذى نقدمه لله على اسمك
 الظاهر يا رئيس الملائكة ميخائيل * انت تعلم

تلوبينا ومحبتنا فيك وليس لنا شفيع الا انت هو

Fol. 41a. شفيعنا منذ صغرنا والي الان تشفع فيينا قدام الله
خلصنا * نحن الان نطلب اليك ايها المهيتم الصالح
ميخائيل رئيس الملائكة الاطهار غان هذا الحزن
5 العظيم ادركنا في اخرتنا من بعد ما كنا قد فرّنا
مع الله ومعك ان لا نقطع قربانك وصدقائك غلبيتكانا
صلاحك * اطلب الي الله ليصنع معنا رحمه
عظيمة | ويخرجنا من هذا العمر الباطل مثل جميع

Fol. 41b. ابائنا فهاهودا انت ترا يا شفيعنا ما قد اصابنا
10 لاجل خطايانا وجيد لنا ان نموت الان غان الموت
لكل احد خير من الحياة بغير تمرة صالحه ليلاً تدوم
عليينا هذه الشدة فننسى قربانك وصدقائك الذي
غرناعهم مع الله ومعك ايضا لان المسكنه تصنع اعمال
كثيرة تجلب الي الموت وتلنجي الناس | الي الملء *

Fol. 42a. 15 والان نحن ذاهرون ضعفنا بين يديك يا رئيس الملائكة
ميخائيل فلا تنسانا من اجل خطايانا بل اصنع
معنا كمثل ما هو مكتوب ان ملاك الرب يكتو جموع
الذين يخافونه وبينجيهم وقال داود ايضا من
اجل اقوام انه يقتتهم في اوان الجوع وقال البار ا ايضا

Fol. 42b. 20 يطلب خيرا النهار كله والرب يعطي ويرحم | والان
ايها الشفيع الطاهر ميخائيل رئيس الملائكة انت
ترا كل ما تفعله عبيدك وليس لنا كلام نقوله الا هذا
فقط انا قد بلغنا ان نموت غاعنا يا الله خلصنا
ونقول ايضا هذا القول الاخر ذبارك الرب الرب اعطا
25 والرب اخذ غلتكن مشية الرب ول يكن اسم الرب مبارك
الي الابد امين * وبهذا الكلام وما اشميته كان

Fol. 43a. المديسين يقولون منذ الثاني عشر من بابه
مواطين الطلب الي الاذ ميخائيل الي الحادي عشر
من شير هنور الذي يكون صيانته الثاني عشر
منذ يوم العيد العظيم الذي لربيس الملائكة ميخائيل
5 كما نحن ماجتمعين فيه اليوم ذعيدي معكم يا احبابنا
غدما بلغوا وقت الاهتمام بالقربان المقدس عشية
اليوم الحادي عشر ليلة الثاني عشر كل شهر كعادتهم

Fol. 43b. عاد ذلك الرجل المؤمن بالحقيقة الي امراته العابدة
وقال لها يا اختي انتي جالسه ماذا تعلملين السر
10 تعلملين ان غدا هو العيد هل نفستي القربان الصالح
او هل ثقل عليك ذكر ربيس الملائكة ميخائيل الكرييم
الحلو على قلبك يا اختي لا تكوني عديمة الرجا بالله
نانه هو الذي ينعم على كل احد * فقلت له تلك
الطوبائية جدا اتيتني بهذا الانفاق المملو غرحا

Fol. 44a. 15 جدا جلت لي عرا وغرحا وغنا النفس وتو قذكار
ربيس الملائكة ميخائيل المكييم بالحقيقة يا اخي ان
من باكر هذا النهار والي الان لم تمتدع دموع
عيني والنار تأكل في احساني من اجل عيد ربيس
الملائكة الاطهار سفينا ميخائيل والان يا اخي انظر
20 ماذا تفعل ليلا يهلك غرباننا ويختسر الشى الآخر

Fol. 44b. الذي فرغنا ان نفعله لانا سمعنا المعلم بولس يقول
ان الذي يبتدئ بفعل الخير غليكملا الي يوم ظهور
ربنا يسوع المسيح وهوذا نحن قد بدینا بالعمل
الصالح غلخوص على كماله فقال لها ثما الذي يكون
25 منا يا اختي اذ ليس لنا كفا ففي ما نعجزه فقلت
بفرح هودا عندنا قليل خبر تحي ان نضعه قدام

الاخوه وقليل زيت يلقي في الطعام ومسح روسن الاخوه
 لكن ليس عندنا دقيق ولا قمح فقال الحقيقة يا
 اختي ليس لنا شيء ولا عندنا خروف نذبحه لكن
 اراده رب تكون ليس يطالينا الله الا بقوتنا كما
 5 هو مكتوب احبك يا رب توفي فجيد ان نعطي قليل
 انصل من ان لا نصنع شيء البته لكن الذي خطأ
 بيالي انا اقوله لك هؤلا ثياب كل واحد واحد مثلك
 الذي للاكليل قد بقوا انا اخذ ثوبى او لا اشتري
 Fol. 45b. به قمح للقربان فهو يكفي لقربان الشعب من اجل
 10 الجوع وغلا القمح واذا كان غدا اخذت ثوبك انتي
 ايضًا * وامضي فاشترى به خروف ونذبحه صبحة
 العيد غانه عيد عظيم لربس الملائكة الاطهار ميخائيل
 وان وجدنا اكلنا وان لم نجد تجدنا الله * وان مُتنا
 رب يقبلنا لانا لم نقطع قربانه فقالت له المرأة الحكيمه
 Fol. 46a. 15 يا اخي ليس ثوبى وثوبك فقط بل ورداي ايضًا واسلم
 ذفسسي لاجل قربان رب والصدقة فقال لها بعلها
 جيدا يا اختي لقد اثيرتني قريحة صالحه لكن خلى
 رداك لاجل ادك تستري راسك به كمثل قول المعلم
 دولس * بعد هذا اخذ ثوبه الذي تناول اثنية السرائر
 Fol. 46b. 20 المقدسه ودفعه عن القمح ودفع القمح المامنوت (sic) وعاد
 الي بيته بفرح قليلا قد هيا لنا رب امر القربان
 غلما كان باكر اليوم الثاني عشر من هنور اجتمعت به
 المرأة العابده وقالت له قم يا اخي لتأخذ ثوبى
 ولعل تجد به خروف لكي نجهي شغل الاخوه الذين
 25 يأتوا علينا * فاراد ان يعلم قريحته فقال لها يا
 Fol. 47a. اختي اذا اخذت ثوبك وارادتني ان نماركتي غماما

تصنعي في هذا العيد العظيم اليوم فاني أنا ذكر
اذا مضيت الى مكان وانا هكذا فلا اشتضم والمرأة
فلا يمكنها ان تعيني جسدها ولا سيمها في الكنيسة *
غلمما سمعت عابدة الله هذا الكلام بكت بمراة
وغللت الوريد لي يا أخي الحبيب ما هذا الذي نقوله

Fol. 47 b. لي هدل افتزعنا اليوم وصرنا اثنين ليس اذا وافت
جسدا واحدا ليس يكون لي معلم فصيبي في القردان
ليس اخذنا ايضا جزو في عيد ربليس الملائكة
ميخائيل لا يا أخي لا تظن بهذا هكذا في قلبك
١٥ انتي اصبر عربانة فان الحاضرين في الكنيسة المذكور
والآذان بالمسجح في ملائكة ورؤوسا ملائكة والشارون بهم
والسارانيم والملائعن في وسطهم وكافت تقول هذا وهي
تبكي بمراة هدما راي عظم احتراق نفسها قلق

Fol. 48 a. بسببها وفرح لقوه ايمانها * وقال لها قومي فاهتمي
٢٥ يا القردان واربى لنرسليها الي الكنيسة فنفع المايدد
مع الخبر القليل واهتمي بيسير من البغل حتى امضى
اعل يعد الله لنا خروف شنجهز للاخوه طعام في

Fol. 48 b. هذا العيد العظيم وللوقت قام باجتهاد عظيم
وندية صالحة بالله وربليس ملائكته الاطيبار ميخائيل
٢٠ واحد الشوب وسار طالبا من الاواد ميخائيل ان يستقبل
طريقه وبنعما هو جابر مر براعي غنه غقل له السلام
لك يا حبيب فقال له الراعي ولد انت ايضا غقل
الرجل العابد للراعي هدل اجد عندك اليوم خروف

Fol. 49 a. عان انسان كبير قد جا اليها فقال له الراعي الي
٢٥ كم يكون ثمنه فقال له يكفي ثلث دينار فقال له
الراعي اعطيتني الثمن لكي اعطيه لك غدفع له ذلك

الرجل الصالح ثوب زوجته قايلاً خذ هذه عندك
الي ثلاثة ايام فإذا لم احضر اليك ثلث دينار فخذه
وانت في حل منه فاجابه الراعي قايلاً وما افعل أنا
بهذا التوب وليس احد في بيتي يلبس عليه إلا

صوف | ورد التوب الي الرجل العابد فعاد في طريقة Fol. 49b.

باكيًا بمرارة مفكرة في نفسه ان ماذا يفعل وماذا
يقول لزوجته وغيمما هو ساير في طريقة باكيًا وعيناه
تشقّل من البكاء فنظر غدامه غرافي رئيس الملائكة
ميخائيل جاديا راكب فرس اشتبك كمثل ارخن
الملك العظيم وملائكته اخر سايرين معه في شبه Fol. 50a.

اجنادِ خاف جداً | وكان يسعى في الطريق المسلوك Fol. 50a.

فترك طريق الارخن واجناده * فلما بلغ اليه رئيس
الملائكة الاطهار ميخائيل حيد (sic) بالحمام الذي في
غم الفرس الي دوروثاوس غوفف وقال اشرح يا دوروثاوس
البار الصالح الي اين انت ماضي ومن اين اتيت
وانت عكذا لا بس هذا التوب تسير وحدك في
الطريق . فاجاب دوروثاوس قايلاً ذكره ذلك الرئيس
السلام علماك انت ايضا يا سيدى وమولاي الرئيس Fol. 50b.

حسناً كان حجيتك علينا اليوم . فقال له الرئيس الذي

هو ميخائيلليس او بستنا حيه * فاجاب دوروثاوس

وجيئه ناظرا الي الارض من اجل مجد الارخن وقال

عبدتك حيه يا سيدى فقال له الامير ما هو هذا

الذى معك . فاجابه دوروثاوس وهو مستنكى هي توب

زوجتى فقال له ذلك الارخن مادا تفعل بها فاجابه

دوروثاوس ان انسان عظيم قد جا الي اليوم ولم

اجد شيء | يلامه وليس ببدى ذهب من اجل Fol. 51a.

الزمان الذي بلغنا اليه اخذتها لاعطيها في ثمن
 خروف فلم يأخذها الراعي وليس اعلم ماذا اصنع
 وماذا اضع قدام الرئيس * فقال له الارحن الذي
 هو ميخائيل غاذا انا ضمتك منه واخذت لك خروف
 5 تضيفني اليوم والذين معى * فاجاب دوروثاوس
 وقال نعم يا سيدى اجعلنى مستحق ان تدخل
 Fol. 51b. تكثت | سفق بيت عبدكم فاجاب الارحن الذي هو
 ميخائيل وقال لاحد الملائكة التابعين له اذهب مع
 دوروثاوس الي الراعي فقل له قال لك الرئيس الذي
 10 جاز بك الساعه ارسل له خروف ثمنه ثلث دينار وانا
 اخذ ثمنه في نصف النهار وارسله اليك * فذهب
 Fol. 52a. دوروثاوس مع ذلك الملاك المتشبه بالجند | الي
 الراعي على اسم رئيس الملائكة واخذوا الحروف فتفوس
 الرئيس الذي هو ميخائيل في دوروثاوس وقال له هوزا
 15 الحروف قد حصل من اجل صنيع ذلك الرجل العظيم
 الذي اخفقه في ولبمتك اليوم فانتظر لعل تاجد لي حوت
 لحاجتي ثانى لا اكل لحما فقال دوروثاوس للارحن
 Fol. 52b. بفرح الله يعده لاشترية * | فقال له الارحن باي
 شيء تشتريه، فقال له اضع هذا الشوب هنا حتى اعطي
 20 الثمن فقال الارحن اذا كان هكذا صع الشوب عندك
 وانا ارسل باسمي واخذ الحوت حتى ترسل له الثمن *
 ودعا ذلك الارحن احد الجناد الذين معه وقال
 له اذهب الي الموردة وقل للصيادي قال لكم الرئيس
 الذي جاز بكم | ارسلوا الي حوتا جيدا يكون ثمنه *
 Fol. 53a. ثلث دينار وانا ارسل اليكم الثمن مع دوروثاوس في
 25 نصف هذا النهار فذهب ذلك الملاك الذي هو في

حلية جندي باسم ميخائيل الي صيادين السمك
 واحد منهم حوتاً وجآ به الي الرئيس فقال ذلك
 الارحن لدوروثاوس قد كمل الشغل فقال دوروثاوس
 نعم يا سيدى قد كمل كل شيء * فاجاب الارحن
 Fol. 53b. 5 وقال اذطلقوا فحملوا الحروف والحوت وذهبوا وكان
 دوروثاوس يسير وهو مفكر في قلبه من اين اجد
 شمن الحروف والحوت مع ما يحتاجه هذا الرئيس من
 الحبر والخمر والفرش وكانت انكار كثيرة على قلبه ان
 ما تعلو الذى يصنعه وكان مواطن علیي الصلاة الي
 ١٠ الله | ولرئيس الملائكة الاطهار ميخائيل قایلاً يا
 Fol. 54a. رئيس الملائكة الاطهار شفيعنا الاميين قف معي
 اليوم انا عبدك فاذك عالم اذني صانع هذا كله علي
 اسم ربنا يسوع المسيح وكان دوروثاوس مفكر بهذه
 وهو يمشي وكان رئيس الملائكة يعلم فكر قلبه وهو
 ١٥ متذمّي عليه حتى يري قريبته الصالحة فلما بلغوا
 الي بيت دوروثاوس قرع | ميخائيل اوّلاً بباب المسكن
 Fol. 54b. فخرجت ثاوبستا المرأة الحرة فقال ميخائيل السلام
 لك يا ثاوبستا المرأة الصالحة حبة الله ما هو عملك
 في هذه الايام فاجابته ثاوبستا وعليك السلام انت
 ٢٠ ايضاً يا سيدى ومولاي الارحن حسناً انا بك الله
 اليها اليوم ورئيس ملائكته الاطهار ميخائيل ادخل
 يا سيدى ولا تقف خارجاً وفيما ثاوبستا المرأة العديدة
 تقول هذا وذا بدوروثاوس زوجها قد اغبل والحروف
 Fol. 55a. معه والحوت والثوب ايضاً فتركهم امامها فقالت له يا
 ٢٥ سيدى واخي من اين وجدت هولاي وانيت بهم معك
 الي هاهننا ولا سيما انا انظر الثوب معك فقال لها

دوروثاوس الارحن استوتهبني انا ودفع لي هولاء فقالت
له ثاوبستا حسنا انا الله اليها الي يوم بهذا الرئيس
ورييس الملائكة الاطهار ميخائيل والذين معه
بالحقيقة نعد | للذين قد ضمنوا وكانت تقول هذا

Fol. 55b. 5 بفرح فقال الرئيس الذي هو ميخائيل هذا اذهب
الي القدس فان اليوم عيد رئيس الملائكة الاطهار
ميخائيل وقد حان الوقت فاجلسوا انتم وعيوا المكان
جيئدا اما الحروف فاذبحوه والخوت غالا تدروا منه الي
ان احضر اعمل فيه ارادتي فقالوا يكون كامر سيدنا

Fol. 56a. 10 وذهب عصيم فلما تم اعلم يعلموا من هو لكنهم كادوا
يظمو انة رئيس ارضي فقال دوروثاوس لزوجته ثاوبستا
اما الذي نصنع وما الذي نغير قاتلت عدا الرئيس
ومن اين ذاجد خيرا يصلاح لكيامته دعيني افسول
اليوم لنصنع ما نقدر عليه * فقالت له زوجته يا اخي
ان الله لا يتخللا عن اتم لعل تجده انسان يذبح

Fol. 56b. 15 الحروف وذبحي الله | البيت فصنع كذلك كذلك فقالت له
ايضا قدم القليل الهم لمعلم هدل يصلح للارحن ام
لا * غذهب وفتح فم المطموره فوجدها مملوءه خمر
الي الباب فدخل دوروثاوس وعاد الي زوجته وسالها
20 قايلا هل احد احضر خمر الي هنا من حين خرجت
فقالت له هي هو الرب ان من حين الوقت الذي
اخرجت فيه القليل الهم الي القرىان الي يوم لم يفضل

Fol. 57a. 25 زيت لاجل النفقة ومسح روس الاخوه * فلما دخلوا
الي مكان الرزيت وجدوا سبع ضروف زيت مملوءه الي

فوق وأمطار مملوءة من كل شيءٍ من جميع ما يعوزه
 البيت * سمن وجبن | وعسل وخل وبقية ما يكون
 في البيت أمّا هو غوقع عليهم الخوف من بعد ذلك
 دخلوا اليه قيظونهم فوجدوا صندوق مملوء من كل
 ٥ صنفٍ من القماش المكرّم يفوق من عرسهم وايامهم
 الأولى بعد هذا مضوا اليه موضع استعداد الخبر
 فوجدوا خيراً سخناً مختاراً فعلموا لموقت بالذنبة التي
 جانبهم ساجدوا الله . ورئيس الملائكة ميخائيل *
 Fol. 57b. فقال دوروثاوس لثاؤبستا زوجته ان الله قد اعد
 ١٠ لنا كل شيء تعالى ففرش للاخرن لأن الوقت دنا من
 حضور القدس (sic) الظاهر عليهم وكل شيءٍ وفرشوا فرشاً
 عظيم كبير كما يليق بكرامة الرئيس ونصبوا ما يليق
 للاخوة كما جرت عادتهم ولبسوا عليهم حلل مختاراً
 ١٥ ومضوا الي الخدمة المقدسة في كنيسة الرئيس رئيس الملائكة.
 Fol. 58a. الاطهار ميخائيل وهو فرحيين فرح عظيم جداً عندما
 دخلوا الاثنين الى الكنيسة سجدوا امام الاراديون
 وعلوا لله بشكر عظيم وسبّحوا امام صورة الرئيس
 الملائكة ميخائيل قائلين نشكرك يا ربنا يسوع
 المسيح وابيك الصالح والروح القدس الي الابد
 ٢٠ امين وبارك الرئيس ملائكتك الاطهار ميخائيل لانك
 لم تكتتم رحمتك عننا ولم تنس قرائبنا لكن ارسلت
 Fol. 58b. علينا تحنك سريعاً * بعد ذلك تناولوا من السראיير
 وقبلوا السلام واسرعوا وخرجوا امام الاخوة وجلسوا
 ينتظروا الرئيس باجتهاد عظيم وجمعوا النساء والرجال
 ٢٥ حتى امتلا المكان ذكور واناث وكان دوروثاوس
 وثاؤبستا مشدودين (sic) | قيام يأخذ موهوم شيءٍ كل شيءٍ

يعزّزه مختلفين بالخمر الجيد والننقفات المختارة
وبيما هو هكذا واذا بالرئيس الذي هو ميخائيل قد
جا واجناده معه وقرعوا الباب فاسرع دوروثاوس
وثالوبستا وخرجوا بفرح وفتحوا الباب وقبلوهم
٥ قابيلين حسناً استحقينا محبتك اليانا اليوم يا سيدنا

Fol. 60 a. الرئيس واجنادك حقاً فرح اليوم | لاقته اليوم العظيم
عبيد سيدنا رئيس الملائكة الاطهار ميخائيل ادخل
ايتها الرجل المبارك الله يفرج معك فلما دخل ذلك
الرئيس وجدا (sic) المكان كلة مملوا رجال ونساء صغار
١٠ وكبار صار كمن هو متعجب وقال لدوروثاوس وثالوبستا
ايتها الاخوه ما حاجتكم بكثرة هولاء الجموع الرجال
والنساء الذين انا اراهم هكذا الياس قد حملتم

Fol. 60 b. نفوسكم ثقل عظيم اليوم من اجل محبتنا اليكم
الياس افتم ترون هذه الشدة الان كان هذا ينبغي
ان يصنع في زمن الرخا فقالوا يا سيدنا الرئيس
اغفر لنا غاذنا لم نحتمل نفوسنا ثقل من اجلك
لكنا نشكر الله ورئيس ملائكته ميخائيل لأن كل
الذين قرائهم ليس احد منهم غريب متن لكن كلهم
اغرواها وكلنا جمبعنا واحداً في الله وكأنوا اوليك
٢٠ التقديسين يقولون هذا وميخائيل رئيس الملائكة

Fol. 61 a. يفرح معهم ليكملي همتهم ومن بعد هذا دخل مع
الذين معه الى المكان الذي هيرو له فلما دخلوا
اجلسوا رئيس الملائكة علي كرسبي فقال لدوروثاوس
احضر الحوت من قبل ان تعمدوا فيه شيئاً فلما
٢٥ احضره قال لدوروثاوس اجلس وشق بطنه ففعل
كذلك فقال له الرئيس اخرج رانه خارجه واذا

هو عظيم جدا فقال له وما هو هذا يا سيدي
 فقال له افتحه فلما فتحه دوروثاوس وجد فيه صرد
 داخله مختومه بخواتيم فتحجج دوروثاوس فيما كان
 وقال ما هو هذا يا سيدني الرئيس فقال له الارحن
 5 الذي هو ميخائيل ان الحيتان الكبار هم هكذا يبتلعوا
 كل شيء يجدوه في المياه لكن افتح الصرة حتى ترى
 ما الذي فهو داخلها فقال له دوروثاوس يا سيدني
 10 وكيف يبتلعها وهي مختومه فمد ميخائيل رئيس
 الملائكة يده واحد الصرة واذا هي مملوءة ذهباً
 مختاراً فعدم فوجدم ثلاثة دينار وثلاثة قواريط
 فاخذهم ورفع عينيه الى السماء وقال انت عادل يا
 رب واحكمك مُستقيمه ولا يخزون المتكلمين عليك
 15 فقال الرئيس لدوروثاوس وثأوبستنا روحته تعالوا
 امامي ايها الاخوة الاحبنا لاكلمكم لأنكم اناس
 متواضعين ومن اجل انكم تعبرتم بزيادة لاجلي اليوم
 في حجي اليكم ها الله قد اعطيكم هذا الذهب بهذه
 20 الخواتيم لأن هذا هو مال سيدى الملك وهذه خواتيمه
 والآن فعرض محبتكم وتعبركم مع جنس البشر الذي
 صنعتم معه ومعهم اليوم | انعم الله عليكم بهذه
 25 الثلاثية مثقال وهذه الثلاثة اثلاث خدم اعط
 واحد للراعي وواحد للسماك عوض الحوت وخذ
 هذا الاخر ادفعه عوض القمح الذي دفعتم التوب
 عند امس واعطيتهمه للمقربان فلتحتروا وسجدوا امام
 الرئيس اعني دوروثاوس وثأوبستنا واجابوا قابيلين
 ما هو هذا الذى تقوله لنا يا مولانا وسيدنا الارحن
 اعلم اقنت المنا فلحن عبدك لتأخذ منك شيء

اليس واجب علي كل انسان ان يخدم اجناد الملك
اليس انت مُسلط علي اجسادنا لكي تصنع علينا
ارادتك الا تنال شيء من فعمة الله وكرامته اما تعزف
ابتها السيد الرئيس مقدار هذا العيد العظيم اليوم
وان هذا الخبر التلليل الذي اكلنته مع اشارتنا ليس

Fol. 64a. ميخائيل | ميخائيل
الذي ذكرنا نعيده له اليوم * لكن ان كانت هذه
ارادتك يا سيدنا الرئيس فنحن نأخذ هذه الالات
فقط عوضاً عن الحروف والحوش والآخر نخلص به
١٠ الشوب كما اشوت * فاجابهم الرئيس الذي هو
ميخائيل وقال بالحقيقة وحق حياة سيدى الملك لا
بد ان تأخذوهم كلهم ولا تغسلوا منهم شيءٌ وان

Fol. 64b. كنتم تختلفون من سيدى الملك ليلاً يسمع فيغضب
انا احتاج عنكم عند سيدى الملك وارضي قلبه ان
١٥ ينعم عليكم بكرامت اعظم من هذه واريد ان تعرضا
الحق ان ليس هولاً فقط ذنبكم مني اعطيه اليكما
لكن اذا رجعت الي مدینتني انا اوهمكم (sic) روس مالكم
وكرامات عظيم اعظم من هذه لكن اقبلوا هذه غافلة

Fol. 65a. غاية * | فتعجب دوروشاوس وثاودستا زوجته لما
سمعوا هذا وقالوا له نطلب اليك يا سيدنا ان لا

تضحك بنا نحن عبيدك ولا تكلمنا بما يفوق
طبعتنا متى جئتلينا يا سيدنا واعطيناك ذهب
حتى نأخذ غاية منه بالحقيقة لم نراك قط يا
سيدنا ولم تدخل بيتنا ابداً ومتى رأينا وجهاً غير

Fol. 65b. ٢٥ الي يوم شيكيف تقول انى اخذت منا شيئاً فاجاب
الرئيس وقال اسمعني لاخبركم متى دخلت الي بيتكم

من وقت ماتوا ابائهم وورثتم اموالهم ونحنا نحي
من ذلك الوقت والي اليوم اذا في بيونكم مرد في
كل شهر ومن بعد مماتي ترسلون الي مدینتى
كرامات عظيمه الي سيدتي الملك وقد شرع ان يكتب

Fol. 66 a. 5 اسمائكم عليهم جميعهم الي حين حضوركم عند |

سيدي الملك يعطيها لكم منضاعفه فاجاب دوزوشاؤس
وشابستنا فايلمين نطلب اليك ايها السيد الارحن
اسمع معنا معروفا وعرفنا اسمك لاننا مدعيون من
اجل الكلام الذي قلته لما فاجاب الرئيس الذى

10 تم ميخائيل وقال لها انا اعلمكم باسمي واسم مدینتى

Fol. 66 b. ان اردتم ان تسمعوا * انا هو ميخائيل رئيس |

السماءين والارضين اذا هو ميخائيل رئيس اجناد
قوات السموات اذا هو ميخائيل رئيس الظهور البهود
انا هو ميخائيل القوى مفرق المخوب كلها امام
15 الملك اذا هو ميخائيل خير السماءين والارضين اذا
هو ميخائيل العظيم الذي تحمن الله جميعه (sic) ساكنه
غيبة انا هو ميخائيل كرسي المملكة السمائية * اذا

Fol. 67 a. هو ميخائيل رئيس الملائكة | الواقعين بين يدي

الله اذا هو ميخائيل الذي يقدم قرايبين وكرامات
20 الناس الي الله الملك انا هو ميخائيل الماشي مع
الناس الذين رجاهم بالرب * انا هو ميخائيل رئيس
الملايكه المنهتم بكل البشرية باستقامه وخدمتكم

Fol. 67 b. انتم ايضا منذ صغركم والي الان ولا انتر عن خدمتكم

الي ان تبلغوا الي ملكي المسيح الغير زايد كما
25 خدمتموني انا ايضا وسيدي بقوة عظيمة حل انساني
قرايبينكم او اترك عنى كراماتكم وصلفاتكم الذي

تدفعوهم لله على اسمي * اليس انا كنت واقف
بالامس في وسطكم اسمع ما كنتم تقولون مع بعضكم

Fol. 68a. سبب عادتكه في القربان والعبد اليس كنت معكم

في الوقت الذي بكتكم فيه وطلبتم اليّ وقلتم اسأل
الله ان ينقلنا من هذا العالم من قبل ان ينقطع
عنا رجآ صدقتك اليس انا كنت اراك في الوقت
الذي اخرجتمنا ثياب بركتكم وابعدتموه من اجل
غريافي * اقول لكم انتي موجود في هذا جمیعه
معكم ولم انس شيئاً مما | دفعتموه من منذ صغركما

Fol. 68b. 10 والى الان لكنى معرف بهم الجميع عنكم قدام الله
الذى هو ملكي * بالحقيقة قد اخذتم مراحمكم مثل
هابيل ونوح وابرهيم لانكم دفعتم باستقامه طوباكما
والخير يكون لكم مثل اسمائكم كما ذكر لك ايضاً بركاتكم *
لان تفسير دوروثاوس هو قربان الله وتفسير شاؤبستنا
15 هي المؤمنه بالله انا هو رئيس الملائكه ميخائيل

Fol. 69a. القائم | يمن يدي الله وقد صرت شفيعاً فيكم عند
الله انا هو ميخائيل الذي اخذت صلواتكم وطلباتكم
وقربينكم ومراحمكم واصعدتهم الى الله وهكذا ايضاً
غزيليوس انا الذي مسيط الله واعلمته طريق الحياة
20 من قبل المعمودية التي نالها من بطرس الرسول

Fol. 69b. العظيم لا تخافوا فانني لا افارقكم وقد اقتربت منكم |
عند سيدني بسبب قربكم مني ومن اجل محبتكم
العظيمة في لانه مكتوب اقتربوا من الله يقترب الله
عنكم والان يا دوروثاوس شاؤبستنا اغبلا اليكم القوة
25 والرحمة من يدي لاني قد فرغت ان اقول لكم انا
هذه الغايه والتاج في يروشليم السماويه مدينة

ملك السمايين والارضيين * قد غرقت ان اشكر
 لكما قدام الله عوضاً | من قرابينكما وصدقاتكما *
 Fol. 70a. فلما قال هذا اعطاهم الذهب والسلام وصعد الي
 السماء والملايكه وكان دوروثاوس وشائوستنا ناظريين
 5 اليه بخوف حتى دخل الي السماء بسلام من الله
 امين فصنع دوروثاوس وشائوستنا كما امرهما ربمس
 الملايكه الاطهار ميخائيل واملا العيد بفرح واكلاد
 ومجد الله | ولم يكسلا في عملهما ومراحمهما التي
 Fol. 70b. يصنعاها باسم الله ميخائيل حتى اكملوا عمرهما *

SPECIMEN OF THE ARABIC VERSION
OF THE
ENCOMIUM UPON SAINT MICHAEL
BY
SEVERUS, BISHOP OF ANTIOCH.

فاسمعوا لاعلمكم هذه الاعجوبة العظيمة التي
كانت بقوة الله ورئيس الملائكة الاطهار ميخائيل
وطلباته التي اخبرنا بها من جهة اناس مؤمنين
بها * كان انسان كاتب يسمى اولاً قطسون من اهل
Fol. 92 a. كورة | انتيكي وكان غنياً جداً وكان له اموال كثيرة
وله يكن يعرف الله لكنه كان كافراً يعبد الشمس وكان
عذا مقیماً بين انته وكانت اراده الله خلاصه * غلما
كان مرة وقد حمل تجارتة في سفينة ومضى الي
مدينة من كورة غيلبابيس تسمى قلونية وكانت عبادة
Fol. 92 b. الله في هذه ظاهره غلما دخل اليها في الاول من
شهر شتاء في المدينه ليبيع تجارتة فبلغ الي
اليوم الحادي عشر من شهر شتاء غلما كان وقت
الظهر في ذلك اليوم احتاز ببيعة رئيس الملائكه
ميخائيل فراها وهي مرينه بالقندليل والشمعون تعالج
25 جداً وجلس في ذلك المكان وكان بتدبر من
الله لينظر كمال الامر غلما كان المساء نظر الي كل

الشعب الذين اجتمعوا بذلك المكان يصنعون الحانا |
 Fol. 93a. ويقولوا تراتيل حلوة فتتعجب الرجل ومن زيادة
 تعجبه رغد على باب البيعة فاجتمع الكهنة وبقية
 الشعب ايضاً في الليل ليعملوا العيد * فتتعجب
 ٥ الرجل ايضاً جداً لاجل ما سمع غلماً كان باكراً حضر
 ذلك الرجل الي اثنين مسيحيين سكان في قلك
 المدينة وطلب اليهم قایلاً * يا اخوتي ما الذي كان |
 Fol. 93b. وما هذا الرسم الذي كان في هذه المدينة اليوم
 فقال له اوليك ان اليوم الثاني عشر من هتور وهو
 ١٠ عيد رب الملايك الاطهار ميخائيل لانه [هو] الذي
 يطلب الي الله عننا ان يغفر لنا خطايانا وينفذنا من كل
 شرٌ فقال لها الكاتب واين هو ذلك لانكلم انا ايضاً
 معه واطلب منه ان ينفذني من كل شرٌ فاجابا وقالا
 له ليس يمكنك ان تراهن حتى | تصوير كاملاً لكن |
 Fol. 94a. ١٥ ان اردت ان تصير مسيحيًا فاطلب منه وليس العبد
 فقط ترا بن وسيدة ايضاً تنظر وتتعجب من مجده
 وهو ينحيك من كل شرٌ فقال لهم ذلك الكاتب يا
 اخوتي اطلب اليكم ان تأخذوني معكم باكراً واصير
 ٢٠ ذهانياً وانا اعطيكم ديناراً لكل واحد لان قلبي
 قد مال الي معبودكم فقال له الرجال ليس تقدر
 تصير مثلنا حتى يصل الي عليك انبنا الاسقف ويرشمنك
 ويعمدك باسم الاب والابن والروح القدس فتصير
 ذهانياً لكن طول روحك حتى ينفرغ ابينا الاسقف
 نحملك اليه ويسيرك مثلنا اما هو عصمنع كما قال له
 ٢٥ وقائنا ذلك اليوم وهي الغد اقا اليهما وقال لهم يا
 اخوتي الصالحين اقبلوا اليكم لكي الله | الذي قلتمنا |
 Fol. 94b. Fol. 95a.

لي من اجله يعطيكم اجركم ما ثناكم به اوليك الرجالين
 المؤمنين الي الاسقف واعلموا بكلمما كان فقال الاسقف
 لذلك الرجل الكاتب من اي كورة انت ف قال له انا
 من كورة انتيكي فقال له الاسقف قلبك راضي بان
 5 تصير نصرانياً فقال ذلك الكاتب نعم يا ابي شان
 الذي قد رأيته وسمعته في هذه المدينة اغسطرني ان
 Fol. 95b اصير نصرانياً فقال له الاسقف اي الا تعبد فقال
 له انا اعبد الشمس فقال له الاسقف غدا غاب
 الشمس عن الارض وتتحققك شدده غاين تتجددها
 10 لتعينك فقال له الكتاب يا ابي اتدركني رحمتك
 وتعهدني انا اطلب اليك ان تصيرني نصرانياً مثل
 رجال هذه المدينة كلهم فقال له الاسقف فيهل لك
 زوجة او بنون اتنا هو فقال له ان زوجتي واولادي
 Fol. 96a في مدینتى * فقال له الاسقف ان كان ذمم غليس
 15 ذمارك الان ليلا لا يرثضوا زوجتك وبنوك بهذا
 غيمير بينكم شفاف مع بعضكم البعض ويفترقوا
 منك واما ان تحادون العباد والصيحة التي نلتها
 Fol. 95b غان الحالفة الاولى لم تكن الا بالمرة لكن | ان
 ارثضوا بهذا غتالوا لاجعلكم مسيحيين غلما سمع
 20 الكتاب هذا غرح جدا حينئذ قبل من الاسقف
 البركة وخرج واستعد ليمضى الي مدینته وان الشيطان
 مبغض كل خير لما علم ان الرجل قد مال بقلبه
 الي الله حسده ولما توسط البحر اقام عاصف شديد
 الي ان صارت الامواج يعلوا السفينة حتى عن قليل
 Fol. 97a كادت | تغرق ويموت كلمن فيها فصرخ ذلك الرجل
 الكاتب قايلا يا سيدى يسوع المسيح عيننى في

هذه الشدة العظيمة وانا اؤمن بالمجدد العظيم الذي رايته في بيعة رئيس الملائكة الاطهار ميخائيل لاذى انا واهل بيته مقيمين لنكون نصارا الي يوم موتنا وهي تلك الساعة جآ اليه صوتنا قابلا لا تخف غليس

Fol. 97 b. 5 شئ من الشر | يصيبك ففي الساعة صارت الامواج الي سكون وهدات السفينة وسارت مستقيمة وبامر الله وصل الي مدینة ولم يصيبه شئ من الشر علما دخل الي بيته فرح عظيما وغض على اهلة الاجوبه التي كانت في البحر وكلما كان منه في مدینة قلونية * ثم قال لهم ايضا بالحقيقة ان

Fol. 98 a. الشمس التي نخدمها ليست هي الايه بل | هي عبد الله للاله العظيم السماني يسوع المسيح ابن الله الحى ذاك الذي هو الله الكل الذي به كان كل شئ وكلمهم ايضا بكرامة رئيس الملائكة الاطهار ميخائيل فتعجب ابناء الاقبر عجبا شديدا ثم عاد الرجل الي زوجته وقال لها ان كنتي انتي قطعوني فقومي تعالى معي ونصير نصارى وتنعبد للمسيح من غير ان نشك |

Fol. 98 b. 15 البته وان كنتي غير راضيه فاما اتركتك وهوذا قد بقى لي ثمانية الف متقى اعطيك منهم الف متقى وانقي شئ عبادتك وانا امضى لكى افال مغفرة خطابا فقلت له زوجته جيدا يا اخي وسيدي بالحقيقة كل طريق تمضي فيه انا ايضا الي معلم والموت الذي تموت به انا ايضا اموت به * وهكذا حذروا كل مالهم وركبوا وانوا الي مدینة قلونية | بمعاصدة الله لهم 25 فمضوا الي الرجلين الاوليين فسلمو عليهم واعلموهما انهم قد حضروا ليصيروا نصارى واوليك ادخلوهم

Fol. 99 a. *

الى الاسقف واعلماد ان هذا ذلك الرجل الذى اتا
نمانا لكي يصير نصراينيا فيها هو قد اتا وزوجته
وبنيه لكي يصيروا مسيحيين ففرح الاسقف عظيمها
عظيمها جدا من اجل رجعة نفوسيهم * غلما دخلوا

Fol. 99b. اليه قال لهم نعم انتم بالحقيقة ت يريدوا ان تصيروا
نصارا فاجابوا بتواضع قائلين بمشيئة الله يا ابينا
وصلواتك المقدسة حينئذ امر الاسقف ان يهياوا الاردن
في بيضة ربيس الملائكة ميخائيل ووعظ الرجل وزوجته
واربعة اولاده وعيديم ثم عمدع باسم الاب والابن
Fol. 100a. والروح القدس وكان اسم الكاتب اولا كتسون غييره
واسماء مثاؤس ودعا اسم زوجته السلامه * واربعة
اربعة اسماء الاول يوحنا والثاني استفانوس والثالث
يوسف والرابع دانيل ثم غداة القدس وساوليهم
من السراير المقدسة جسد وع رتنا يسوع المسيح *
Fol. 100b. 15 وهم بعد الصبغه اقاموا شهرين اتما عند الاسقف
وهو يعطيهم بكلام الایمان المستقيم فاما مثاؤس
الكاتب من زيادة الفرح الذي ادركه دفع ستماية
سبعين لبيعة ربيس الملائكة عن خلاصه بعد هذا
تريدوا البركه من الاسقف ليمضوا الى مدینتهم
مسبعهم روسا المدينة وجميع الشعب ففرح عظيمه
ونمسنة الله ورجعوا الي كورنيه مسترشدين بربيس

Fol. 101a. Fol. 101b. الملايكه الاظهار ميخائيل غلما يخروا الي سبوتنيه
عنعوا عيدا عظيمها لالهليمه وغرتها صدقات عظيمه
لالمعاجزين والارامل والایقان وكان اهل الكورة يتجمرون
معهم وكن اسمائهم في ثم كل احد و كانوا يخروا غي
جميع تلك الكورة بسيرتهم الحسنة غلما كان من بعد

اذقنا شهرين ايام تذلل الانسان المختار مثاؤس

وصل الي الساعة الحادية عشرة واحداً | اجرة النهار

كَلَّهُ بِطَلْبَاتِ رَبِّيْسِ الْمَلَائِكَةِ مِنْ خَابِيلِ شَامَّا اولادَهُ

الشغار وأمهيم غلم يملؤ من الخيرات التي يصنعوها

أكثُر مِنْ زَمَانٍ حِيَاةً أَبِيهِمْ غَامِّاً الشَّيْطَانُ وَجْنُودُهُ

غلم يحتمل ما كان يرا من الخيرات التي يصنهن عنها

هـ ١٤٣٢ هـ نشرت تقارير لجنة التحقيق في الاعتداء على مساجد ومتاجر في العقبة

يُعْصِمُونَ بِغُصْنَةٍ شَدِيدَهُ فَقَامُوا عَلَيْهِمْ وَأَخْدُوا إِمْوَالَهُمْ

بالظلم ودلما كان في حفاظتهم * عقال يوحنا لامه
لطفته أمّا قيادة لشائطه فعندها حدا في حكمه

الله رب العالمين

مدینة الامبراطورية وفسکم. هنالك فانه مكتوب في الائحة

المقدس اذا طردكم من هذه المدينة فاهربوا الي

آخری ۾ ها ۾ هاؤذا م قد طرد ونا واتعبونا فلتکن | ارادہ

الرب علينا وهكذا قاموا غي خفيه واخذوا بقيه ما

فضل لهم وذهبوا إلى مدينة المملكة وسكنوا هناك

وكانوا يقولوا يا الله ربليس الملائكة ميخاديل كن لنا

عِوْنَّا ثُمَّ زَادُوا عَلَيْ صَدَقَاتِهِمُ الَّتِي كَانُوا يَعْمَلُونَ

اولاً غلم يحتمل الشيطان هذا لكنه قلق لانه كان

ينظر أن القدسيين يعطوا الصدقات بامانةٍ ولم
يأخذوا شيئاً إلا ما أهداه لهم

يعلم ان رئيس الماديله الاقطاعي ميكائيل كان يفعلا

وهو عكان يرثي فالدمة عندما معت ايمانه عليه دخلوا حاسن المدينة وسبقا دل اندر الدارنة الاعظم

حَوْلَنَ الْمَدِيْمَهُ وَسَرِيْوَ دَارِ اَرْجَنَ اَمْدِيْمَهُ اَوْ حَسْنَهُ
اَخْدَهُ لَهُ اَمْالَ عَظِيْمَهُ فَاعْلَمَ ذَلِكَ الْاَخْرَجُ الْمَالَ

المسلط على تلك المدينة يهدى غسال الوالى عن:

الامر من دعاب المدينة وان النواب مسكونا الحاس

Fol. 103b. وكلفونم ان يبحثنوا عن اذية | ذلك الرئيس وثيما هم
بغض طربيين لهذا الامر واذا الشيطان قد تشبه بانسان
وصار يمشي في المدينة كلها ويصرخ قایلاً انا اعرف
من سرق اذية سيلون الارخن * لاتى ارا هولاي الاربعة
صبيان الغربا الذى اتوا الي هنا في هذه الايام ٥
الذى دخلوا الي البيت وسرقوه انا اعلم بالحقيقة
ان الامر هو هكذا منذ سكنهم هذه الكورة وان
رجال تلك المدينة لها سمعوا هذا | اعلموا به الوالي

Fol. 104a. وفي الساعة جذبوم بشعور روسهم كما امر الوالي
١٠ وجاؤ بهم امامه وكادوا يجذبوم بلا رحمة وكانت امههم
يمشى خلفهم وتبكى وتعزبهم قایلاً * لا تخافوا يا
اولادي لأن الله الذي امّنا به عظيم روسا ملائكته
الاطهار ميخائيل قادر ان يخلصكم من كل شر ومن
الذى كذبوا عليكم بسببه | وغيما هي تتكلم بهذا

Fol. 104b. ١٥ كان نحوم صوتا من السماء قایلاً لا تخافوا فاني لا
ادع شيئا من الشر يصيبكم انا هو ميخائيل حافظكم
من كل شر وثيما هم نیام امام الوالي وهو يسالهم واذا
بريس الملائكة قد تشبه بوزير الملك واتا من بعد
غليما راه الوالي قام ووقف له وطلب اليه ان يائي

Fol. 105a. ٢٠ وجلس لكي يسمع هو ايضاً هذا الاحتجاج اما هو
فجلس * غامر القايد ان يقدم اليه الصبيان فقال
لهم لعلكم ان ترددوا عملة الارخن اليه من قبل ان
اعذ بكم امام فاجابوا قایللين حي هو رب الاد
المسيحيين وجد اعظم روسا ملائكته الاطهار ميخائيل
٢٥ لم يتتفق لنا مثل هذا الامر ابدا فقال رئيس الملائكة
ميخائيل للوالى انا اعرف كيف اظهر الحق * ليمسك

الاصغر في اخوة هولا القوم ويدخل به الي دار رئيس
الحراس الذي قلبه متعوب بهولا الناس ويصرخ
قایلا باسم سیدي يسوع المسيح تظاهر عملة سيلون
الارحن هذه التي اهتمونا بها ففي تلك الساعة يظهر
الحق * وللوقت امر الوالي ان يؤخذ الابن الصغر

Fol. 106a. ويدخل به الي دار رئيس الحراس كما قال رئيس
الملايكه ميخائيل ثم صرخ قایلا باسم سیدي يسوع
المسيح ورئيس الملايكه الاطهار ميخائيل تظاهر عملة
سيلون الارحن * وهي تلك الساعة كان عونا وكل
١٥ احد يسمعه انزلوا الي اسفل الدھلیز فتجدوا كل
شيء وهو لا الصبيان ابريا كل ذنب غنووا الوقت

Fol. 106b. الي اسفل الدھلیز فوجدوا العملة كلها | واعلموا
الوالى بالذى كان فتجبب جدا فحول وجهه مستحيما
ان كيف يقول الذى كان لذلك الوزير الذى هو
١٥ ميخائيل ثم لم يعلم الي اين مضى حينئذ تجتبب
 جدا واطلق الاربعة صبيان وهم يربئن غدخلوا الي
بيوتهم وهم مجذدين لله ورئيس الملايكه ميخائيل
فاما القديسين فلم يملوا من الخيرات التي يصنعوها
مع كل احد حتى ان الجميع تجحبوا من سيرتهم

Fol. 107a. الصالحة | وكان ايضا من بعد زمان مذ كان هذا
سعى انسان في رجلين عند الملك ان له عليهما
دين قدام * فسلم الملك الرجلين الي اجناد حتى
يعطيه كل منهما مائة مثقال ولم يكن ليهما ما يعطوه
وان القديس يوحنا وجدهما صدقة غررا الاجناد
٢٥ يقتلان الرجلين بغير رحمة فقال للاجناد ما هي
Fol. 107b. العلة التي انتم تضربون هذين الرجلين بسببها

فقال له الاجناد انهم ممسوكيين على ماية مثقال كل واحدٍ منهم فقال لهم اذا اخذتم المايتى مثقال تطلقوهم فقال الاجناد نعم اذا لم يعطونا ايامهم عسى نقتلهم فطلب يوحنا الي الجنادان يتناول غليلاً ٥ الي ان يعود اليهم اما هو فمضى واحضر المايتى مثقال ودفعها لهم وعشق اوليك الرجلين والاربعة اجناد

Fol. 108a. المترسميين بهما دفع لكل واحد منهم مثقال | فلم تتحمل الشيطان عدو كل صدقٍ بل امتلا حسد علي القديسيين من اجل اعمالهم الحسنة فاتار عليهم ١٠ تجارة صعبه جداً بزيادة وهي هذا وكان من بعد هذا استضاف رجل من اهل تلك المدينة برجل صديق له وكان المسأ و كان ذلك الرجل ساكن بمناب بيت اوليك القديسيين ثلما اكلوا وشربوا قام ذلك

Fol. 108b. الرجل ليذهب الي بيته | وبينما هو ماشي في شوارع ١٥ المدينة غلاد غنته عقرب فوقع ميتاً في الساعة ولم يعلم انسان بما كان وفيما كان حراس المدينة يطوغوا مع اصحابهم وجدوا ذلك الرجل ميتاً فاتوا بسراج وغتصروا جسده ولم يعلموا بما كان منه ثم كفرون غلما كان باكرا ارادوا ان يحملوه الي القبر واذا بالشيطان ٢٠ قد تشبه بانسان وكان يصيح في المدينة كلها قايلاً ان هذا الرجل الميت | الذي لم يعلم احد من

Fol. 109a. الناس بموته ولا من قتله لم يكن هذا الشر من احد من الناس الا هؤلاء الاربعة صبيان الغرباء وانا اشهد بهذا الامر فذاع هذا الكلام في المدينة كلها فذهب ٢٥ الوالي واعلم الملك كسنطوس بهذا وفي تلك الساعة امر الملك بان ياتوا بالاربعة صبيان مكتفين اليدين

الى خلف وان يعملا في اعناقهم جنارير فجاجاً وبهم
 واقفونه امام الملوك نحكونهم صوتاً قایلاً لا
 Fol. 109b.
 تحافوا فيها قد انقضى زمان التعب وحصل لكم
 النياح من قبل الرب حينما دلّ لما اقاموهم امام الملوك
 5 بشبه ظلمة ففي تلك الساعه تشبه رئيس الملائكه
 ميخائيل بشبه اميراً كبيراً لملك الروم واتى *
 غلماً راد الملك كسنطس قام ووقف امامه غلماً بلغ اليه
 جلساً مع بعضهما بعذر غلماً راي رئيس الملائكه
 Fol. 110a.
 ميخائيل الصبيان | قيام قال للملك كسنطس ما هو
 10 امر هولا الصبيان فاعلمه الملك بالذى كان فقال له
 ميخائيل فمن يعلم من الذى قتل هذا الرجل فقال له
 له الملك قد اخبرتُ ان هولا هم الذين قتلوا *
 فقال ميخائيل ان عندنا اذا كان امراً هكذا وهو ان
 يوم واحداً ولم نعلم ما الذى كان منه فنحضر
 Fol. 110b.
 15 الرجل الميت في الوسط ونسالة فيكلمنا | ويخبرنا
 من الذى قتلها والآن ان كنت تزيد ان تعرف الحق
 غليققدم ايضاً ذلك الرجل الميت الي هنا ونسالة وهو
 يكلمنا ويعرّفنا من الذى قتلها وهي تلك الساعه امر
 الملك فقدموا الميت في الوسط فقال رئيس الملائكه
 20 ميخائيل لذانيال اعفر اخوه القديسين اذهب وقل
 ليهذا الميت باسم سيدني يسوع المسيح الاد السما
 والارض اخبرنا ما الذى كان مملوك ففعل الفتى الصغير
 هكذا وان الله حبّ البشر المloid ان يتماجد اسمه
 Fol. 111a.
 المقدس في كل مكان ليؤمنوا به اعاد نفس الرجل
 25 اليه مرةً اخرى وعاش من اجل خلاص الملك والجمع
 كلُّ الذى في تلك الكورة وصرخ ذلك الرجل قایلاً الويل

إِنْ أَيُّهَا الْمَلِكُ كَسْنَطْسُ لَأَنْكَ تَجَاهِسُتْ وَجَلَسْتْ مَعْ رِبِّيْسِ الْمَلَائِكَةِ مِيكَابِيلِ رِبِّيْسِ اجْنَادِ الْقَوَافِ

Fol. 111b. السَّمَاءِ | أَنْ هُولَاءِ الرِّجَالُ الَّذِينَ اتَّهَمْتُمُوهُمْ هُمْ صَدِيقَيْنِ وَابْرِيَا مِنَ الدَّنْبِ وَلَيْسُو هُمُ الَّذِينَ قُتْلُوْنَى ٥ إِكْنَ عَقْرَبَ لَدْغَنِي فَمَثُ لَكَنْ لَاجْلِ صَفْوَةِ هُولَاءِ

الرِّجَالِ ادْرِكَكَهُ عَذَّا أَخْمَرَ الْعَظِيمِ وَاسْتَحْقَقَتْ أَنْ تَنْظَرَ إِيْ رِبِّيْسِ الْمَلَائِكَةِ الْأَطْهَارِ مِيكَابِيلِ وَالآنْ فَقَدْ رَأَيْتَمْ اعْجَبَ اللَّهِ فَارْجَعُوا مِنْ كُلِّ قُلُوبِكُمْ وَاتَّرَكُوا عَنْكُمْ

Fol. 112a. هَذِهِ الْمَذَادَاتِ وَهَذِهِ الْاعْنَامِ الْمَيِّتَةِ التَّىْ لَا رِبْحَ | غَبِيْاً ١٠ لَكِيَ اللَّهِ يَغْفِرُ لَكُمْ مَا سَلَفَ مِنْ خَطَايَاكُمْ وَأَمَّا أَنَا غَادِرْتُنِي نَعْمَةُ عَظِيمَةٍ لَأَذْنِي رَأَيْتُ رِبِّيْسِ الْمَلَائِكَةِ مِيكَابِيلِ مِنْ أَجْلِ هُولَاءِ الرِّجَالِ الْأَبْرَارِ * وَغَيْرِي تَلَكَ السَّاعَةِ ارْتَفَعَ رِبِّيْسِ الْمَلَائِكَةِ صَاعِداً بِمَجْدِ عَظِيمِ

وَالْمَلِكِ يَنْظَرُهُ وَكُلُّ الْجَمْعِ وَهُوَ صَاعِداً إِيْ السَّمَاءِ ١٥ وَاحْدَ مَعْهُ نَفْسُ ذَلِكَ الْمَيِّتِ إِيْ السَّمَوَاتِ وَأَمَّا الْمَلِكُ وَكُلُّ أَحَدٍ غَصَارُوا فِي خَوْفٍ عَظِيمٍ جَدًا وَمَنْ بَعْدَ وَقْتَ |

كَبِيرُ اطْمَانَ ثَلَبَ الْمَلِكَ مِنَ الْخَوْفِ وَمَنْ ذَلِكَ الْأَمْرُ الْمَعْجَبُ الَّذِي رَأَهُ وَقَامَ وَقَبْلَهُ ثُمَّ يَوْحَنَّا قَايِلَأً مَبَارَكَةً هِيَ السَّاعَةُ التَّىْ دَخَلْتُمْ عَيْهَا إِيْ هَذِهِ الْمَدِينَةِ ٢٠ اطْلَبُ إِلَيْكُمْ أَنْ تَعْرِفُونِي الْأَهْكَمُ الَّذِي امْنَتُمْ بِهِ لَنَوْمِنَ نَحْنُ بِهِ إِيْضًا فَنَخْلُصُنَ * فَقَالَ لَهُمْ يَوْحَنَّا نَسْكَنَ مُؤْمِنُونَ بِالرَّبِّ يَسُوعَ الْمَسِيحِ ابْنَ اللَّهِ الْحَيِّ

Fol. 113a. شَرَخَ الْمَلِكَ قَايِلَأً وَكُلُّ الْجَمْعِ مَعْهُ بِالْحَقِيقَةِ إِلَهَ حَيِّ ٢٥ هُوَ يَسُوعُ الْمَسِيحِ وَلَيْسُو الْأَدَسُواهُ * فَقَالَ يَوْحَنَّا لِلْمَلِكِ قَمْ غَاكْتَبْ لِمَلِكِ رُومَيَّهِ قَسْطَنْطِينَ وَاعْلَمْهُ بِكُلِّ شَيْءٍ وَاطْلَبْ إِلَيْهِ أَنْ يَوْسِلَ إِلَيْنَا وَاحِدًا مِنْ

الاساقفة الي كورتنا في عظلكم باسم الاب والابن والروح
 القدس شكتب الملک کسنطوس الي الملک قسطنطينوس
 فايلا له هكذا کسنطوس الذى يقال له ملکا استتحقرا
 وكتب لعظمه الملک وجلالته قسطنطين عبد يسوع
 ٥ المسيح السلام لك ان نعمة عظيمة قد ادركنا من
 قبل الله الصالح نذكروا واخرجنا من عبادة الاصنام
 الطمنه واعادنا اليه من قبل صلاحیته الكبيرة
 وطلبات ريس الملايكه الاطهار ميخائيل هذا الذى
 جعلنى مستحقا ان انظره بعيني وجعل الميت
 ١٠ يكلمنا مشافهه من بعد موته وبعد هذا مضى صاعدا
 بمجد عظيم وناحن باجتماعنا ننظره والآن نطلب الي
 سعادتك ان ترسل اليانا واحدا من الاساقفة الذي
 عندك ليضي لنا بالامانة المستقيمه ويعززنا نحن
 ايضا الطريق الموديه الي الله ويهب لنا الخاتم
 ١٥ المقدس واذا فعلت معنا هذا فنال اکاليل عظيمه
 عند المسيح علي هذا الامر كن معافا ايها الملک
 الاشيي بقوة المسيح ملك الكل وباجتهاد عظيم
 Fol. ١١٤ b. اخذ الملک البار قسطنطين الكتب فقرائهم وتعجب
 جدا مما كان وجد الله * وباعتئام عظيم كتب الي
 ٢٠ القديسين يوحنا ريس اساقفة افسس هكذا * قبل كل
 شيء اغسل يديك الطاهرين للتدين يقلبو جسد ابن
 الله * انه بالحقيقة صار اليانا فرح عظيم من الله
 هنذا انا ارسل اليك انت ايضا غاندي عارف انك تفرح
 بزياده او يد ان تتتعب تعينا قليلا وتجتهد بقلبك
 Fol. ١١٥ a. ٢٥ كله اذ تعلم ان تعبك لا يسقط فافعل من اجل
 المسيح الذي تعب من اجل جنس البشر وتتكلف

ونهضى إلى مدينة انتياس انشفى المريضا الذين بيهـا

نامـه المسيحـ وـتـخرجـهم من خـدـمة عـبـادـة الـأـوـثـانـ

الـجـسـدـ وـتـعـمـدـ بـاـسـمـ الـأـبـ وـالـاـدـنـ وـالـرـوـحـ الـقـدـسـ فـيـذـاـ

Fol. 115b. يـصـيرـ لـكـ اـشـخـارـاـ عـنـدـ الـرـبـ | وـعـنـ مـلـاـيـكـتـهـ الـاـطـهـارـ

٥ لـكـ ذـخـلـصـ مـعـاـ بـقـوـةـ الـمـسـيـحـ الـاعـنـاـ * عـهـدـ الـكـتـبـ

اـرـسـلـيـاـ الـمـلـكـ قـسـطـنـطـيـنـ الـيـ اـنـبـاـ بـيـوحـنـاـ رـبـيـسـ

اـسـاقـفـةـ اـغـسـطـسـ مـعـ رـسـالـةـ كـسـنـطـنـسـ الـمـلـكـ غـلـمـاـ قـرـاـ

رـبـيـسـ اـسـاقـفـةـ الـكـتـبـ فـرـحـ جـدـاـ عـلـىـ رـجـوعـ الـكـوـرـةـ

كـلـهـاـ حـيـنـيـدـ اـخـذـ مـعـهـ شـمـاسـيـنـ وـقـسـوسـ وـاغـنـطـسـيـنـ

Fol. 116a. وـقـلـتـةـ مـرـقـلـيـنـ وـائـنـيـ عـشـرـ مـنـ الشـعـبـ وـاـخـذـ مـعـنـاـ

اـسـتـعـدـادـ الـبـيـكـلـ وـهـيـ مـاـيـدـ ذـهـبـ وـارـبـعـةـ كـاسـاتـ

فـضـهـ وـثـلـثـةـ كـاسـاتـ ذـهـبـ وـمـلـعـقـهـ مـنـ الـحـجـرـ الـكـرـيمـ

وـالـارـبـعـةـ اـنـاجـيلـ وـالـمـرـمـورـ وـالـرـسـوـلـ وـالـاـبـرـكـسـيـسـ وـرـسـاـيـلـ

الـقـتـالـيـقـوـنـ وـعـلـىـ الـحـمـلـهـ كـلـ اـسـتـعـدـادـ الـبـيـعـةـ ثـمـ سـارـوـاـ

١٥ غـيـرـيـقـ وـهـمـ يـصـلـلـوـ بـفـرـحـ غـلـمـاـ قـرـبـوـاـ مـنـ الـمـدـيـنـهـ

Fol. 116b. عـرـفـوـ الـمـلـكـ | بـحـجـيـ رـبـيـسـ اـسـاقـفـهـ وـالـذـيـنـ مـعـهـ فـخـرـجـ

الـمـلـكـ وـبـيـوحـنـاـ وـكـلـ جـمـاعـةـ الـمـدـيـنـهـ لـيـتـلـقـوـاـ رـبـيـسـ

اـسـاقـفـهـ غـلـمـاـ بـلـغـوـ الـيـ رـبـيـسـ اـسـاقـفـهـ سـجـدـ لـهـ الـمـلـكـ

وـكـلـ الـجـمـعـ وـتـبـارـكـوـاـ مـنـهـ وـقـنـ الـمـلـكـ عـلـىـ رـبـيـسـ اـسـاقـفـهـ

٢٠ كـلـهـاـ كـانـ مـنـهـ وـاـلـمـهـ بـيـوحـنـاـ ثـاـيـلـاـ آـنـ مـنـ ثـبـلـ هـذـاـ

Fol. 117a. وـاخـوـتـهـ رـحـمـنـاـ لـلـهـ وـعـكـذـاـ مـضـواـ | الـيـ مـدـيـنـهـ بـهـدـوـ

عـظـيمـ وـاـنـ الـمـلـكـ سـالـ رـبـيـسـ اـسـاقـفـهـ وـاـدـخـلـوـ الـيـ

الـقـصـرـ لـاـنـ الـمـدـيـنـهـ لـمـ يـكـنـ بـنـىـ غـيـبـاـ كـنـيـسـهـ بـعـدـ

غـلـمـاـ كـانـ الـغـدـ قـالـ رـبـيـسـ اـسـاقـفـهـ لـلـمـلـكـ لـنـكـدـدـ رـسـمـ

٢٥ كـنـيـسـهـ غـقـالـ الـمـلـكـ يـاـ اـبـيـ اـنـ لـيـ طـرـيقـ جـدـيدـ وـهـمـ

يـبـنـوـنـ فـيـهـ اـمـنـ بـنـاـ لـنـنـظـرـهـ غـانـ كـانـ مـوـافـقـ صـنـعـنـادـ

كنيسة فمسي رئيس الاساقفة والملك معا فنظروا الى

الطريق | الذى يبنون فيه غارضا ذلـك رئيس الاساقفة Fol. ١١٧b

فامر الملك ان يصرخ المنادى في المدينة كلها ان

ياتى ساير الناس ويعملوا في الكنيسه وعكذا اجمع

5 اهل المدينة كلها وعملوا في الكنيسه من الرئيس

الي المسكين حتى الي الملك كان هو ايضا يعمل

ببيديه مثل كل احد مؤمن انه ينال بركة من المسيح

Fol. ١١٨a وبارادة الله كمل البناء في ستة عشر يوما | وكرز رئيس

الاساقفة الكنيسه على اسم العرذى القديسه والدة

١٠ الله مريم فلما رأى كثرة الجموع يعمدون قال للملك

في ايام يعتمد هذا الجميع العظيم لان المدينة لم

يكن بنى فيها كنائس ولم يكن فسقى شاجاب الحكيم

يوحنا وقال للملك ولرئيس الاساقفة اذا اقول ان

هذه البركة الماء التي هي شرقى المدينة انهما

Fol. ١١٨b مستحقة لهذه الكراهة العظيمة | وفي تلك الساعه

كان صوت من السماء وكل احد يسمعه قايلا لهذا

٢٠ هو الذى رسنه الله يا يوحنا ابن الرسل * ثلما سمع

رئيس الاساقفة والملك وكل الجمع ذلـك تعجبوا ثم

امر رئيس الاساقفة والملك ان يجتمع الجميع الي تلك

البركة وصلـى رئيس الاساقفة على الماء كعادة الفسقى

Fol. ١١٩a كلهم وكانت اعجبوبه عظيمه في ذلك | الوقت وهو

انه لما بلغ الي التقديس سمع الجميع كلـه صوت من

الماء يقول التقديس مع رئيس الاساقفة فلما كمل

رئيس الاساقفة اللصلوات امر ان ينزل الجميع كلـه الى

٢٥ الماء فانطربوا كلـهم في الماء وهم يصرخون قائلين

ذنصبـع باسم الاب والابن ولروح القدس ثم اعتـمد

الملك وكل الجمع واتا بهم رئيس الاساقفة الي الكنيسه
 ونفسه يوحنا اسقفا لهم واخوه الثالثه قسم احدى
 Fol. 119b. تسيسا والاثنين الاخر شمامسه * وكان للملك ابنا
 اسمه اقلاس فضيره شماسا وكان جميع الشعب يجدلون
 5 سائب حميد اهتم رئيس الاساقفة بالقربان شرفة
 على المذبح وقدس عليه * فتعجب الملك وكل
 Fol. 120a. الجمع مما رأوا وسمعوا لاذيم لم يسمعوا كلام هكذا
 ابدا ولم يروا هدا المثال البائد وهذا كان اول مرة
 رفع القربان في تلك الكورة *

SPECIMEN OF THE ARABIC VERSION
OF THE
ENCOMIUM UPON SAINT MICHAEL
BY
EUSTATHIUS, BISHOP OF TRAKÉ.

اتّرِي تذكرون انتُم اوغيميه زوجة ارسطروخوس
الامير هذا الذى ولاد الملك العابد انوريوس على
جزيرة الاتركى انتُم تعرّفون كلّكم ايّها الشعب المحبّ
للمسيح ان هذا الامير كان عابداً جداً كما يشهد
له بذلك كلّ احد ان صلواته وصلواته صعدت قداماً
5 الله مثل قرنيليوس زماناً كان هذا الرجل المكرم
Fol. 133b. ارسطروخوس اميراً ومنذ اخذ المعمودية المقدسه من
يد ابيينا المكرم والمعلم العظيم يوحنا لم يفتر من
الصدقات والقرابين في كل اثنى عشر من الشهر
10 باسم ربّيس الملائكة الاطهار ميخائيل وغي الحادي
والناسع وعشرين من الشهر باسم العذري الطاهر مریم
وكان يعطي القرابين | والصدقات التي لا عدد لها
Fol. 134a. لذكر اسم الله الكلمة كان هذا الرجل البار يصنع
هذا زماناً كثيراً من بعد كمال زمانه ليُمضى الي
15 المسيح مثل كل انسان غداً اوغيميه زوجته وقال لها

يا اختى هودا انتي ترى ان زمانى قد تم لامضي
الي رب كمثل ابائى كلهم * وقد سمعتى انتى كل

Fol. 134b. التعاليم المكحية التى اوصانا بها | الا ب الطوبادى
يوحنا هذا الذى به استمنأت هذه التجربة كلها

5 وعرفت الله وقد سمعت منه مرار كثيرة باذنك غي
بيتك يقول ان ليس شئ اعظم من المحبه وايضا قال
ان للرحمه فخر في الدينونه وعلى الجمله بقية وصاياه
المعزية التي قالها لنا من اجل خلاص نفوسنا اعني
ذلك العظيم يوحنا * وأيضا هودا اذا اوصيك وقد

Fol. 135a. جعلت الله رقيبى | واما مى من قبل خروجي من
هذا العالم اذك لا تفترى ولا تتركي ما كانا نصدعه الان

في اليوم الثاني عشر من الشهير عيد رئيس الملائكة
الاظهار ميخائيل والحادي والعشرين عيد الملكه ام
ملك الملوك والتاسع والعشرين ميلاد الله الكلمه
25 واحدري ان تحقرى قربان رئيس الملائكة الاظهار

Fol. 135b. ميخائيل لانه يطلب عن كل احد فلعله يطلب
عما امام الله ليصنع معنا رحمة صدقة ويقبل اليه
نفسى الشقيقة غاما تلك المرأة الحكيمه فقالت لبعليها
يا سيدى واخي حتى هو رب الذى امنا به انى لا اترك

20 خلفي شيء مما اوصيتني به لكنى ازيد عليه بالاكتر
بل غي قلبي كلام اريدك ان تكتملني فيه وتكمله
اني من قبل ان يدخلن جسدك اما هو فقال لها كل

Fol. 136a. شئ تريديه قوله لي وانا اكمله لك بمثابة الله
فقالت له اما اريد ان تامر مصور ان ينقش لي صورة
25 رئيس الملائكة الاظهار ميخائيل ئي لوح خشب
وتعطيلها لي لاجعلها في قيطونى الذى اذام غيه

وتسلمني له كالوديعه لكي اذ خرجت من الجسد
يكون لي حارساً ومنجيأً من كل الافكار الشريرة
Fol. 136b. الشيطانية | لانك اذا خرجت من الجسد اكل خبزني
بالبكا ووجع القلب لان منذ الوقت الذي يمضي
5 زوج المرأة عنها ليس يبقى لها رجا في الحياة مرةٌ
اخوي وتكون تشبه جسد بغير راس وجسد يعدم
الراس هو ميت وحده * لان الحكيم بولس فرغ ان
يقول ان راس المرأة بعلها وامرأة بغير زوج تشبه
Fol. 137a. سفينه بغير مدبر مستعدة للغرق | وكل الركاب غبيها.
10 غالان يا سيدي واخي كما انك لم تحزن قلبي البته
بكملةٍ فهذا الذي سالتنه منك ايضًا لا توجعني بسببه
ليكون رئيس الملائكة الاطهار ميخائيل حافظا لك *
نان ليس رجًا بعد لكنني متوجهة رحمة الله ورئيس
ملائكة الاعظم ميخائيل فلما سمع الاسفيسنalar ذلك
15 الكلام عجل ليكميل | ما سالتنه وللوقت من الساعة امر
Fol. 137b. ان يوقنا اليه مصور حكيم فامر ان ينقش شackson
رئيس الملائكة الاطهار ميخائيل في لوح خشب
وبطليمه بالذهب المختار والحجارة الكريمة ثلثا كمله
ونفعه لها فرحت به جداً كمثل من وجد غنائم كثيرة
20 كما هو مكتوب وقالت له يا سيدي الاخ لتقربني
Fol. 138a. (حمتك وتسلى في قلبي في هذا الكلام الاخير لكي
اذا تحلاً قلبي وصرت ضعيفة فلا ينور على شئ من
المواهرات من بعد دفن جسدي * فقال لها كلما
تنتمي ادا مستعد ان اكمله لك كما تعلمي ابني لم
25 احزن قلبك في امر من الامور البته اما هي فقللت
له انا اريد ان تسلمني ليد رئيس الملائكة الاطهار

ميخائيل هذا الذى صورته لي في هذا اللوح الخشب

Fol. 138b. وطلب إليه عنى لكي يكون لي عدداً الي يوم
مماتي لأن بعد خروحك من الجسد لا يبقا لي رجاء
الا بالله ورئيس الملائكة ميخائيل لأنك تعلم أن
5 الامرأة الارملة تأكل خبرها بالبكاء والتنفه فلما

سمع ذلك الامير هذا تالم لاجل هذا الكلام المر
الذى قالت له لكنه تعجب من عظم اماتتها في

Fol. 139a. رئيس الملائكة الاطهار ميخائيل ثم امسك بيدها وسلّمها
لرئيس الملائكة ميخائيل الذي نقش صورته في اللوح

10 الخشب وصرخ قليلاً يا رئيس الملائكة ميخائيل الذي
قتل الشعبان الأول الذي زرع العظمة وقاوم سيده
غريبه وجعله في الباحير الدنار الممليود من النيران
والكبريت ايتها الساجدة في كل حين امام الاب الصالح

Fol. 139b. من اجل حنس البشر شبهه وصورة الله اضابط الكل

15 هنا اذا اسلم اليك اليوم اوقيمه زوجتي كمثل الوديعه
لكي تحرسها وتحميها من كل المؤامرات الشيطانية
التي يتغيرهم عليها واذا طلبت اليك تعينها وتسمع
ايهما وتخلصها لأن ليس لنا رجاء الا الله واياك فلما

سمعت اوقيمه فرحت جداً ووقفت بامانه عظيمه ان
20 ليس بقى سبي من حيل الشيطان يقدر عليها من

Fol. 140a. ذلك الوقت لأن رئيس الملائكة ميخائيل صار
ايتها حارساً * ومن بعد هذا اخذت صورة رئيس

الملائكة المنقوشه فاقامتها في القيدون الذى قنام
فيه وصارت ترفع امام الصورة بخوراً غايف وقنديل
25 موقوداً امامها ليلاً ونهاراً بغير شتور وكانت تسجد له
ثلاث دفعات في كل يوم وتسأله ان يعينها * وكان

من بعد هذا | افتقنـد اللـه الـامـير ارسـطـرـخـوس العـابـد. Fol. 140b.

الـذـي سـبـقـنـا غـذـكـرـنـا اسـمـه عن قـلـيل فـمضـي اليـ
طـرـيقـ سـايـرـ النـاسـ غـامـما اوـغـيمـيـه الـمـرأـةـ الـحـكـيمـةـ
زـوـجـهـ ارسـطـرـخـوسـ الـامـيرـ فـلـمـ تـمـلـ منـ الصـدـقـاتـ
ـالـتـي تـصـنـعـيـمـ وـالـقـدـاسـاتـ التـيـ كانـ ارسـطـرـخـوسـ
ـيـعـمـلـهـمـ وـعـوـحـيـ قـبـلـ وـغـافـةـ باـسـمـ رـئـيـسـ الـمـلـاـيـكـهـ الـاـطـهـارـ
ـمـيـخـاـيـلـ * وـكـانـتـ مـسـرـعـهـ غـيـرـهـ انـ تـرـيـدـ عـلـيـهـمـ
ـجـداـ اـكـثـرـ مـنـ ذـلـكـ الزـيـمانـ الـذـيـ كانـ | زـوـجـهـاـ حـيـ * Fol. 141a.

ـوـانـ الشـيـطـانـ الـمـبـغـضـ الـخـيـرـ لـجـنـسـنـا مـنـذـ الـاـولـ لـمـ
ـيـحـتـمـلـ انـ يـنـظـرـ اليـ تـلـكـ الـخـيـرـاتـ التـيـ كـانـتـ الـاـمـرـادـ
ـتـعـمـلـهـمـ باـسـمـ رـئـيـسـ الـمـلـاـيـكـهـ الـاـطـهـارـ مـيـخـاـيـلـ فـحـسـدـهـاـ
ـوـارـادـ انـ يـضـيـعـ اـجـرـهـاـ الـذـيـ كـانـتـ تـتـرـجـاهـ مـنـ اللـهـ
ـوـلـمـاـ كـانـ ذاتـ يـوـمـ التـمـسـ شـكـلـ رـاهـبـهـ وـسـارـ مـعـهـ شـيـاطـيـنـ
ـاـخـرـ شـيـ شـكـلـ عـذـارـاـ لـاـبـسـيـنـ اـسـاكـيـمـ ذـهـبـ وـجـاـ غـوـقـفـ
ـعـنـدـ بـابـ بـيـنـهـاـ وـارـسـلـ اليـهاـ جـارـيـهـ قـاـيـلاـ اـذـهـبـيـ * Fol. 141b.

ـفـقـوليـ لـاـوـغـيمـيـهـ النـقـيـهـ زـوـجـهـ ارسـطـرـخـوسـ الـامـيرـ انـ
ـهـوـذـاـ عـذـريـ رـاهـبـهـ وـاقـفـهـ عـلـيـ الـبـابـ تـرـيـدـ انـ تـخـصـعـ
ـلـكـ هـيـ وـبـنـتـهاـ مـعـهـاـ وـانـ تـلـكـ الـاـمـرـادـ الـحـكـيمـهـ لـمـاـ
ـسـمعـتـ هـذـاـ الـكـلامـ خـرـجـتـ اليـ الـبـابـ الـرـاعـيـ منـ
ـبـيـنـهـاـ وـأـمـرـتـ انـ تـدـخـلـ اليـهاـ تـطـنـ اـنـهـاـ رـاهـبـهـ بـالـحـقـيقـهـ
ـفـخـرـجـواـ عـبـيـدـ فـرـآـوـهـ وـاـذـ هـوـ الشـيـطـانـ قـاـيـماـ مـتـوـشـكـاـ Fol. 142a.

ـبـاسـكـيـمـ زـورـ * فـسـجـدـوـاـ لـهـ فـامـرـوـدـ بـالـدـخـولـ هـوـ وـالـذـيـنـ
ـمـعـهـ * غـدـرـ الشـيـطـانـ وـوجـهـهـ مـطـرـقـ اليـ الـأـرـضـ كـانـهـاـ
ـرـاهـبـهـ بـالـحـقـيقـهـ وـالـذـيـنـ مـعـهـ عـمـلـوـاـ هـكـذاـ غـلـمـاـ

^١ On the margin المختشمة.

راتهم او غيميه الباره وعم بعدها الشكل هكذا تعجبت
جدا من عظم تواعديم فقامت وامسكته لاده كان

Fol. 142b.
لابس شكل امراء ودخلته الي بيتها فلما بلغ الي
القيطون حيث صورة رئيس الملائكة ميخائيل خاف
ذلك الشيطان ان يدخله هو ومن معه فاما تلك
الامراء الحكيمه فكانت تكرمهن قائله اصنعوا حبه يا
احبائ الاخوات ودخلوا الي هذا القيطون لتدخل (sic)
صلواتكم المقدسه فيه الا وهي اشهد لكم الله علي
ورئيس ملائكته الاطهار ميخائيل ان مذ يوم توفى

Fol. 143a.
10 زوجي الطوباني اسطرخوس والي الان لم يدخل
انسان قط من داخل باب هذا القيطون الا جواري
خاصمه الذين يخدمونه في حاجة الجسد والنسمان
اقاريبي المتقيات الآتيات الي ليتفقدونه كحبة الله *
فاجاب الشيطان المتشبه بالراهبة غايلا لماذا لم
15 يدخل رجال البتة من داخل قيطونك وكل مكان لا

Fol. 143b.
يكون فيه ذكرها ليس يكون معونة الله فيه * وجميع
النسود الالاتي على الارض متزوجين سوا امراء واحدة
وهي مويم ام المسيح * واذا اردتني مرضاة الله من
كل قلبك فانا ابشر عليك بما مر صالح امام الرب فقالت
20 وما هو عقال الشيطان اما تعرفي السيد المؤرخ
الرئيس العظيم هذا كبير في اصلاح امر الملك

Fol. 144a.
انوريوس هو نسيبي و هو قويب الملك في جنسه
وقد ماتت امرأة قبل هذه الايام و عند ما سمع بنياح
زوجك اسطرخوس الامير الحigel قال ليس هو عدل ان
25 انزوج امراء حقيرو دون كرامته لكن افوه فاقرر زوج
او غيميه البارد وهي انتى و اقدم اليها الارجون اكثر

من المرة الاولى وقد اعطاني هذا المهر كي اعطيه
لك ليطيب قلبك ان تجلسني معه فانه كبير في البلاط
والملك يحبه جداً ولوقت اوراها ذهب كثير ونضى
وحلى ذهب يقصد تغطيتها بحيلة الشريرة وان العفيفه
Fol. 145b. 5 اجابت بوداعه عظيمة كيف يمكنني ان اعمل امراً
عكذا من ذاتي وحدي دعيني حتى امضى واستشير
كافيلى الذى سلمنى اليه زوجي الطوباني قبل خروجه
من الجسد فان امرذى ان اقيم مع زوج فانا اغدم
Fol. 145a. من غير تشکك واد لم يامونى بذلك فلا اعدل شيء
10 من ذاتي ابداً فاجاب الشيطان قایلاً وain هو ذلك
الكافيل فقالت اوبيمهه ها هودا داخل قبطوني معي
مذ يوم سلمنى له زوجي يحرسنى ليلاً ونهاراً والتي
هذه الساعه فاجاب الشيطان وقال لها انعلمين
اذك قد وضعتمي في قلبك ان تكملى وصايا | الرب
Fol. 145b. 15 فيها هودا قد عرتي مدانه بهم كلهم لأن الرب قال
ان الذي يسقط في وصيه واحدة فهو مدان بالكل
اما تعزفي ان الله يبغض الكذب جداً وداود ايضاً
يقول في المزمور الخامس الرب ينبذ كل الناطقين
بالكذب فمتى اعتمدتكى الكذب فان الله ينبلنك
20 سريعاً لم تقولي لي عن قليل ان من يوم خروج
زوجي من الجسد والي هذه الساعه لم يدخل رجل
Fol. 146a. واحد الي قبطوني حتى ولا عبيدي فاجابت اوبيمهه
قائله انى انما قلت لك الحق ولم اكذب اقول لك
يا اختي المكرمه واحلف لك بالله ضابط الكل
25 وبرهيس ملايكته الاظياه ميخاينيل الذى قند الحيد
الواي ان مذ يوم توقي الطوباني زوجي والي هذا

Fol. 146b. الْيَوْمَ لَمْ يَدْخُلْ رَجُلٌ وَاحِدٌ دَاهِرًا بَابَ قِيَطُونِي |
وَلَمْ احْتَمِلْ أَنْ يَقْرَبَ مِنِّي غَلا سِيمَا أَنْ يَرَا وَجْهِي
فَاجَبَ الشَّيْطَانُ الْمُتَشَبِّهُ بِالرَّاهِبِهِ وَقَالَ لَأَوْغِيَمِيَّهُ الْمَ
تَقْوَىِيِّ مِنَ الْأَوَّلِ أَنَّهُ مِنْذَ تَنَعِّمَ زَوْجِي لَمْ يَدْخُلْ إِلَيْ
5 وَلَا رَجُلٌ وَاحِدٌ فَهَا هَوْذَا الْآنَ قَدْ أَخْطَيْتَنِي وَأَكْمَلْتَنِي
الْأَثْمَ أَذْ حَلَقْتَنِي كَادِبَةَ الْمَتَقْوَىِيِّ لَيْ عَنْ تَلْلِيلِ دَعِينِي

Fol. 147a. أَوْلَأَدْخُلَ إِلَيْيَ قِيَطُونِي لِاسْتَشِيرَ كَفِيلِي الَّذِي سَلَمَنِي
زَوْجِي لَهُ مِنْ قَبْلِ خَرْوَجَهُ مِنَ الْمَجَسِّدِ الْبَيْسِ الْكَفِيلِ
رَجُلٌ عَلِيٌّ يَوْهَنْ كَفِيلٌ عَلِيٌّ امْرَأَةٌ قَطْ هَوْذَا الرَّوْجَلِ
10 الْآنَ دَاهِرًا قِيَطُونِكَ وَقَدْ وَجَدْتَهُ أَنَا مِنْ دَاهِرِ
مَتَخَدِّعِكَ غَلا قَدْ كَذَبْتَنِي وَاقْسَمْتَنِي كَذَبًا وَأَنَا غَلا
أَغْبَلْكَ الْبَيْتَهُ وَلَا أَخْذَكَ لِقَرِيبِي وَلَوْ دَعَتْ لَيْ جَمِيعَ

Fol. 147b. مَا لَكَ أَمَّا أَوْغِيَمِيَّهُ | ثَضَحَكَتْ ضَحْكًا رُوحَافِيَا وَقَالَتْ
لِلشَّيْطَانَ الْمُتَشَبِّهِ بِالرَّاهِبِهِ يَا اخْتَنِي أَنَّ هَذَا الْأَمْرِ
15 عَسَرَ عَلَيَّ مَعْمَا أَنْ لَيْسَ هَذَا الْمَالُ وَلَا هَذَا الْحَلْلِيُّ
الَّذِي احْضُرْتَهُ مَعَكَ غَقْطَ بَلْ وَلَوْ اعْطَيْتَ بِالْحَقْيِيقَهُ
الْأَمْوَالُ وَالْتَّحْفَهُ الَّتِي غَيْ قَصْرَ الْمَلْكِ الْبَيْارِ آنْوَرِيُوسِ

Fol. 148a. وَجَمِيعَ زَيْنَتَهُ وَكُلَّ كَنْزَ الْعَالَمِ لَا يَكُونُ لَيْ أَنَّ | أَخَالَفُ
الْعَيْسَوَدَ الَّذِي قَرَرَهَا مَعَ الظَّوْبَانِي بِعَلِيٍّ ارْسَطَرَخُوسِ
20 الْأَمْيَرِ الْكَبِيلِ وَلَا اتَّفَقَ مَعَ رَجُلٍ أَخْرَى غَرِيبٍ حَتَّى امْضَى
إِلَيْهِ طَاهِرَهُ مِنْ كُلِّ دَنْسٍ وَإِذَا قَلْتُ أَنَّ كَفِيلِي دَاهِرٌ
قِيَطُونِي لَمْ أَكْذَبْ غَانِ الْكَفِيلِ الَّذِي سَلَمَنِي إِلَيْهِ
سَيِّدِي وَبِعَلِيٍّ هُوَ اشَدُ مِنْ كُلِّ الْكَفَلَاهُ الَّذِي لِلْعَالَمِ *

Fol. 148b. فَانِهُ غَيْرُ مَحْتَاجٍ أَنْ يَعْرِفَهُ أَحَدٌ عَنْ خَطِيهِ وَلَا عَنْ
25 صَلَاحٍ وَمِمَّا أَشْمَرَاهُ أَوْ فَكَرَنَاهُ ثُي قَلْوبَنَا وَحَوَانَنا
يَعْلَمُهُ لِلْوَقْتِ وَانَّ خَطْرَ بَيْالِ أَحَدٌ فَكَرَ شَيْطَانِي

نِيمَضِي وَيَتَوَكَّلْ ذَلِكَ الْكَفِيلُ لِلْمُوقَتِ وَيَسْتَشْفَعُ بِاسْمِهِ
خَاصَّهُ وَانْ احْتَاطَتْ عَسَاكِرُ الشَّيْطَانِ أَحَدٌ وَسَيَجْتَهُ
عَلَيْهِ فِيَاقِيَّهِ وَمَنْ سَاعَتْهُ بِتَغْرِيقَوْنَ مُثْلَ الدَّخَانِ |
Fol. 149a.

وَانْ اخْتَرْتَيْ يَا اخْتَيْ فَانَا إِسْلَمَكَ لِذَلِكَ الْكَفِيلِ
لِيَكُونَ لَكَ اَنْتَيْ إِيْضًا مَعِينًا إِلَيْ يَوْمِ خَرْجَكَ مِنِ
الْجَسَدِ * وَمَنْ بَعْدَ مَوْتِكَ إِيْضًا يَسْلِمُكَ إِلَيْ إِلَهِ
الصَّالِحِ مُثْلَ قَرْبَانَ طَيِّبٍ وَتَرْثِينَ الْحَيَاةِ الْمُؤْبَدَةِ
فَاجَابَ ذَلِكَ الشَّيْطَانُ مُتَنَشِّبًا بِالْأَرْاهِبَةِ وَقَالَ لَهَا
أَرِينِي أَنَا إِيْضًا هَذَا الرَّجُلُ فَانِهِ كَمَا تَقُولِينَ عَظِيمٌ
Fol. 149b.

هُوَ غَنَاءً | فَاجَابَتْ أُوغِيَّمِيَّهُ وَقَالَتْ لَهَا قَوْمِيَّ بَنَا
لِنَحْكُولَ وَجْوهُنَا لِنَاحِيَّةِ الشَّرْقِ وَنَصْلِي صَلَادَ اِمَامِ
الْرَّبِّ وَتَعْرِفِي لِذَلِكَ الْكَفِيلَ بِمَا قَدْ اَنْصَمْرَتِيهِ فِي
تَلْبِيكَ وَتَقُولِينَ هَكَذَا * اللَّهُمَّ اغْفِرْ لِي عَمَّا اَنْصَمْرَتْهُ فِي
هَذَا الْكَفِيلِ وَهَذِهِ الْمَرَأَةِ الَّتِي سَلِمَهَا زَوْجَهَا لَهُ وَأَنْتَيِ
لَا اَرْجِعَ اِنْكَرَ هَكَذَا فِي قَلْبِي نَقْدُوسُ اللَّهُ اَبِدَا عَادَا
اَنْتَيِ اَعْتَرَفْتَنِي هَكَذَا اَنَا اَرِيكَ | الْكَفِيلُ مَوَاجِهُهُ وَمَنْ
Fol. 150a.

بَعْدَ ذَلِكَ قَسَالِيَّنَهُ فِي مَعْوَنِتِكَ وَاسْعَائِكَ ثَقَالَ لَهَا
الشَّيْطَانُ اَنْ عَلَىٰ وَصِيَّهُ مِنْ قَبْلِ اَنْ اَتُوشَحَ بِهَذَا
الْاَسْكِيمِ الْمَقْدَسِ اَنْتَيِ لَا اَبْسِطَ يَدِي لِلْمَصَلَادَ حَتَّىٰ
اَعُودَ إِلَيْ مَكَانِي وَلَا اَكُلُ مَعَ اَحَدٍ مِنَ الْعَلَمَانِيَّنِ اَذَّ
لَمْ يَكُنْ مُتَشَكِّلَ بِشَكْلِنَا فَاجَابَتْ أُوغِيَّمِيَّهُ وَقَالَتْ
لِلشَّيْطَانِ اَنْكَ قَدْ قَلَتِي لِي اَنْ مِنْ حَفْظِ النَّامُوسِ
كُلِّهِ وَيَسْقُطُ فِي شَيْ وَاحِدٍ فَقَدْ صَارَ مَدَانَا بِالْكَلْلَهُ |
Fol. 150b.

[†] On the margin.

فِيهَا أَنْتِي قَدْ وَقَعْتِي مِنْ غَمْكِ وَحْدَكِ وَخَالِفَتِي
وَصَايَا الْرَّبَّ التِّي أَوْصَا بِهَا رَسُلَهُ الْقَدِيسِينَ مِنْذِ
الْبَدْءِ فَقَالَ لَهَا الشَّيْطَانُ وَمَا هُوَ الْوَصَايَا التِّي
خَالِفَتِهَا أَعْلَمِنِي بِهِمْ لِيَلَا أَقِيمُ عَلَيْكِ حَرْبٌ عَظِيمٌ
لِلْمَوْتِ إِذْ لَمْ تَظْهُرْ بِهِمْ لِيَ الْآنَ فَاجْبِتْ أَوْغِيَّيَّةَ

Fol. 15ra. وَقَالَتْ لَذِلِكَ الشَّيْطَانَ [إِلَيْسَ فِي الْأَوَّلِ أَوْصَاهُ مَخْلُصُنَا]
الصَّالِحَ تَلَامِيْذَهُ عِنْدَ مَا أَرْسَلَهُ لِيَكْرِزُوا قَابِلًاً وَأَيِّ
بَيْتٍ دَخَلْتُمُوهُ فَسَلَّمُوا عَلَيْهِ وَقَوْلُوا السَّلَامُ لِهَذَا
الْبَيْتِ فَانْ سَلَّمْكُمْ يَحْلِلُ عَلَيْهِ وَانْ كَانْ لَا فَسَلَّمْكُمْ
يُرْجِعُ إِلَيْكُمْ وَأَعْصَاهُمْ إِيْضًا انْ يَصْلُوْنَ غَيْرَ الْمَوْضِعِ
الَّذِي يَدْخُلُونَهُ وَانْ يَاْكُلُوْنَ إِيْضًا مَعَ كُلِّ احَدٍ مَا خَلَّ

Fol. 15rb. إِذْ الَّذِينَ لَا يَعْتَرِفُونَ بِإِنَّ الْمَسِيحَ جَآ] بِالْجَسْدِ إِذْ
قَالَ كَلُوْا مَمَّا يَقْدَمُ لَكُمْ وَكَلُوْا بِغَيْرِ فَحْشَى وَكَلُوْا
بِشَكْرٍ وَقَدْ أَوْصَانَا الرَّسُولُ إِيْضًا فِي رِسَالَتِهِ قَابِلًاً هَكُذا
صَلَوْا بِلَا فَتْوَرٍ وَاشْكَرُوا غَيْرَ كُلِّ شَيْءٍ وَانْ رَجَالُ اللَّهِ
إِيْضًا يَصْلُوْنَ عَلَى الدَّوَامِ لِيَلًِا وَنَهَارًا فَانْ كَنْتَنِي
أَنْتِي امْرَأَهُ وَلَيْسَ غَيْرِكَ شَيْئًا مِنْ أَصْلِ الْمَكْرِ ثَانِيَّهُ
بَنِيَا نَصْلِي وَمَنْ بَعْدَ الصَّلَادَهُ إِنَّا احْسَنُ لَكَ ذَلِكَ

Fol. 152a. الْكَفِيلَ وَنَرَادَ وَنَسْلَمَ عَلَيْهِ غَمْ وَنَفَمْ وَانْ كَنَا غَيْرَ
20 مَسْتَحْكِمِينَ لِنَظَرِ وَجْهِهِ * غَلِمَّا عَلِمَ الشَّيْطَانُ أَنْ
أَوْغِيَّيَّهُ قدْ حَصَرَتُهُ مِنْ كُلِّ جِهَّهٍ احْتَارَ كِيفَ يَهْرُبُ
غَيْدَا يَغْيِرُ شَكْلَهُ وَتَشَكَّلُ بِشَكْلٍ شَنَعَ جَدًا * وَانْ
تَلِكَ الْمَرَأَهُ الْكَرِيمَهُ أَوْغِيَّيَّهُ لَمَّا رَأَتْ أَنْ شَكْلَهُ قدْ
تَغْيَيرَ خَافَتْ جَدًا | وَصَرَخَتْ قَابِلَهُ يَا رَبِّيَا الْمَلَائِكَهُ

Fol. 152b. 25 مَيِّنَخَابِيلَ اعْنَيَ فِي هَذِهِ السَّاعَهِ الشَّدِيدَهُ يَا مَنْ
سَاحَقَ كُلَّ قُوَّهُ الْعَدُوِّ اعْنَيَ غَانِكَ تَعْلَمَ يَا سَيِّدِيَّ اَنْ

الظوباني زوجي اسلمتني اليك قيد خروجه من الجسد
لكى تتحرسنى و تكون لي حصنا منيعا من كل
مضرات العدو ولما قالت هذا رسمت ذاتها باسم

Fol. 153a. الاب والابن والروح القدس | وهي قتل ذلك الساعة اذ حل

5 الشيطان وكل افعاله من قدامها كمثل العنکبوت
ومن بعد ذلك بزمان ظهر لها الشيطان بشكل
انسان حبشي شنع جداً وعليه جلود المعربي وعينيه
ممولة دمًا وشعر راسه مثل شعر خنزير بري وهي يديه

Fol. 153b. سيفين مسلولة يلمعان جداً * فوقف | امامها وكانت

١٠ رايحته غايحة امامها كثيرة فلما رأته اوغيمونه انه قد
تغير في شكله ذهبت للوقت ودخلت الي غبطونها
ومسكت المثال الذي صورة رئيس الملائكة ميخائيل
 بصورة فيه وكانت تعانقه وتصرخ قائلة يا رئيس الملائكة
الاظهار ميخائيل اعني ونرجني من هذا المكار وان

Fol. 154a. الشيطان وقف خارجاً | من باب الغيطون غانه لم

يقدر ان يدخل لاجل مجد رئيس الملائكة ميخائيل
الذى ملاه وجعل اصابعه في انفه وصال من انفه
صارخاً قایلاً الغوث ما الذى افعله يا اوغيمونه دخلت
اليك اريد ان اطفيك واحدتك الي الهلاك معى
٢٠ نعلمتييني بهذا اللوح الخشب الذى مسكنته اذا من

Fol. 154b. الاول حرّكت شعب اليهود علي ماسيا | الذي يدعى

المسيح ظاناً انى ابطل قوته فذلتني وكل قوتي عند
خشبة الصليب ومنذ اىامه انا الذى اطغىت ادم
وحوّا وصيّرتهما خالقها وصيّة الله وغرّتهما من
٢٥ الفردوس والمساكين النورانية وانا ايضاً الذى اطغىت
الملائكة حتى سقطوا من مجدتهم اذا الذى جعلت

العجباءة اخْطُلُوا حَتَّى مَحْقِّمَ اللَّهِ بِمَا الطُّوفَانِ

Fol. 155a. وَإِنَّا الَّذِي عَرَفْتُ أهْلَ سَدْوَمْ وَغَامُورَا | وَثَادُوِيمْ رَزَاؤُبْنِ إِنْ يَصْنَعُوا هَذِهِ الْأَثْمَانِ حَتَّى امْطَرَ اللَّهُ عَلَيْهِمْ فَارَا وَكَبْرِيَّتَا وَمَحْقِّمِمَا وَإِنَّا الَّذِي عَلِمَ ارْبَالَ الْخَطَا ٥ وَقَتَلَتْ أَهَابَ مَعْهَا بِمَخَالِفَتِهَا وَإِنَّا الَّذِي هَبَّبَتْ نَسِيَ اسْرَائِيلَ عَلَى شَرْوَنْ حَتَّى كَلْمُودَ اَنْ يَصْنَعَ لِهِمْ الْعَجَلَ يَعْبُدُوهُ وَغَضَبَ اللَّهُ عَلَيْهِمْ وَابَادَهُمْ وَعَلَيِ الْبَحْمَلَهِ إِنَّا الَّذِي جَعَلَتْ كُلَّ الْخَطَايَا يَا مَيْخَابِيلَ

انْتَ الَّذِي اسْقَطَنِي مِنَ السَّمَاءِ وَمَلَائِكَتِي وَالْقِيَّمَنِي فِي ١٥ الْمَحْمَرَةِ النَّارِ الْمَنْوَقَدَهِ * يَا مَيْخَابِيلَ هَا قَدْ تَرَكْتُ لِكَ السَّمَاءَ وَالْأَرْضَ وَعَرَنَا ذِنْظَاهِيرَنِي الْحَوَّ وَهَدَنَا وَنَصِيدَ الْدِيَنِ نَقْدَرَ عَلَى عَيْدَهُمْ وَاحْدَدَ بَالْرَّنَا وَاحْرَرَ بِالْفَسَنِ وَاحْرَرَ بِالْيَمِينِ الْكَاذِبَ وَاحْرَرَ بِالنَّمِيمَهِ وَاحْرَرَ بِالْمَكْرِ وَاحْرَرَ بِالْحَيْلَ وَاحْرَرَ بِالْحَسَدِ وَاحْرَرَ بِالْأَحْتَقَادِ وَاحْرَرَ ٢٥ بِالسُّرْقَهِ وَانْ عَلِمْنَا إِنَّا لَا نَقْدَرُ عَلَيِ احَدِ | نَصِيدَهِ

Fol. 156a. هَكَدَا جَلَبْنَا عَلَيْهِ نُونِهَا ثَقِيلًا حَتَّى لَا يَسْتَهِرَ يَصْلِي عَلَى خَطَايَاهُ وَلَا مَرَّهُ وَاحِدَهُ فَالآنَ هَوْذَا قَدْ تَرَكْنَا لَكَ السَّمَاءَ وَالْأَرْضَ حَتَّى لَا نَنْتَهَرَ وَجِهَكَ لَانَّ صُورَتَكَ بِمَحْيَفَهِ لَنَا جَدَا وَحْلِيَّتَكَ الَّتِي هِيَ مَصْوَرَهُ فِي هَذَا اللَّوْحِ الْخَشْبِ الْمَذَهَبِ مَنْقُوشَهُ لِلَاشْغَفَهِ غَلَبْتَ ٢٥ بِهِذِهِ الْقُوَّهِ الْعَظِيمَهِ الْيَوْمِ خَشْبَهُ عَمِلتَ صَلَيبَ

Fol. 156b. فَكَطَمْتَ اَعْلَى قَبْلِ الْيَوْمِ وَخَشْبَهُ اِيْضاً | مَنْقُوشَ غَيْبَهَا صُورَتَكَ يَا مَيْخَابِيلَ هِيَ الَّتِي مَنْعَتَنِي وَغَلَبَتَنِي وَكُلَّ (sic) قُوَّتِي الْيَوْمِ وَلَمْ تَدْعُنِي اَنْ اَكْمَلَ مَشِيتَيِّ الْيَوْمِ ٣٥ مَعَ اوْغِيمِيهِ يَهِ الدَّغْوُثُ الْيَوْمِ فَانَّ مَيْخَابِيلَ اَتَعَيَّنَنِي مِنْ كُلِّ جَهَهِ مَا الَّذِي اَعْمَلَ يَا اوْغِيمِيهِ وَانْتِي تَقْولِي

انتي ما اقدر عليك لاذك قد تعلقني بهذا المروح
 الذي في يديك فان كان ذنم فاعلمي انتي انتي
 اليك في يوم لا تعرفيه وهو الثاني عشر من | بوفته |
 Fol. 157a. في ذلك اليوم يكون ميخائيل وجميع الملائكة
 ٥ مجتمعين ساجدين خارج حجاب الاب من اجل
 مياه نهر مصر ولаждل النساء والامطار غاني اذا اعلم
 هذا انه يقيم ثلاثة ايام وثلاثة ليال لايفتر من الطلبه
 ساجداً من غير ان يرفع راسه حتى يستجيب الله
 Fol. 157b. له ويجهده جميع مسالاته هؤلا انا اجييك في | ذلك |
 ١٠ اليوم واهبى قوات عظيمة وامسك هذا المروح الذى
 في يديك واجعله جزواً جزواً على راسك حتى انظر
 اين تتجدي ميخائيل رئيس الملائكة ليعيشك في
 ذلك اليوم فلما سمعت المرأة الحكيمه هذا اخذت
 صورة رئيس الملائكة ميخائيل وطربده بها حتى
 ١٥ خرج عن باب القديطون وهي تلك الساعه صار غير
 ظاهراً امامها غاماً تلذ المراة | الكريمهه اوغيميه |
 Fol. 158a. نصارت تصنع طلبيات عظيمه وصلوات كثيرة ليلاً
 ونهاراً مذ يوم مضى عنها الشيطان الي اليوم الذى
 قال لها انتي اتيك فيه واحاربك ونهو اليوم الثاني
 ٢٠ عشر من بوفته وكانت تطلب من الله ورئيس
 الملائكة ميخائيل المعونة والظفر فلما كان في الثاني
 عشر من بوفته عيد رئيس الملائكة ميخائيل اعدت
 اوغيميه كل ما | تحتاج اليه لعيد ميخائيل من |
 Fol. 158b. القربان والخمر للشعب في الكنيسه وعيت للاخوه
 ٢٥ في بيتها بعد البركه وعلى الجمله اعدت العيد
 حسناً كما ينبغي لادها كانت غنيه جداً وان الشيطان

مُبغضُ الْحَيْرِ كُلَّ حِينٍ لَمْ يَكُنْتْ مُمْكِنًا
الَّتِي صَنَعُتْهُمْ هَذَا الْمَرَادُ وَهُبَّتْهُمْ لِعِيدِ رَبِّيْسِ
الْمَلَائِكَةِ الْأَطْهَارِ مِنْ خَلْقِهِ | فَلَمَّا كَانَ النَّهَارُ | بَاكِرٌ
الثَّانِي عَشَرَ مِنْ بَوْنَهِ غَيْمًا هُوَ قَائِمٌ تَصْلِي وَقْتَ
الْمُصَبَّاحِ وَتَسَالُ اللَّهَ بِاسْمِ رَبِّيْسِ الْمَلَائِكَةِ مِنْ خَلْقِهِ
أَنْ يَقْفَ مَعْهَا حَتَّى تَكُمِلَ الْخَدْمَةُ الَّتِي أَبْتَدَاهُ بِهَا
وَيَنْجِيَهَا مِنْ جَمِيعِ حَيْلِ الشَّيْطَانِ وَإِذَا بِالشَّيْطَانِ
تَدَّاَبَلَ وَوَقَفَ إِمَامَهَا بِشَبَهِ رَبِّيْسِ مَلَائِكَةِ وَلِهِ اجْنَاحَهُ
عَظِيمَةُ مَتَمَنْطِقٍ بِمَنْطِقَةِ دَهْبٍ عَلَيْ حَقْوَيْهِ مَرْصُوعَةٌ

بِكَبَّاجَارِ كَرِيمَةِ | وَعَلَى رَاسِهِ أَكْلَمِيلٌ مَصْنَوْعٌ مِنْ
جَوَاهِرٍ كَرِيمَةٍ مُمْمَنَةٍ وَبِيَدِهِ الْيَمْنَى قَضِيبٌ مِنْ ذَهَبٍ
لَكِنْ لَيْسَ عَلَيْهِ عَلَمَةُ الصَّلِيبِ فَحَا وَوَقَفَ إِمَامَهَا
وَهُوَ بِهَذَا الْحَجَدِ الْعَظِيمِ فَلَمَّا رَأَتْهُ خَائِفًا جَدًّا وَسَقَطَتْ
عَلَى الْأَرْضِ امْتَأْنَاهُ فَغَضَّدَهَا وَاقَامَهَا وَقَالَ لَهَا لَا
تَخَافِي إِبْرَيْهَا الْمَرَأَةُ الْكَرِيمَةُ اِمَامُ اللَّهِ وَمَلَائِكَتِهِ

الْأَطْهَارُ | اَغْرَحَيْهَا الْمَرَأَةُ الَّذِي وَجَدَ الطَّوْبَانِيُّ
عَلَيْهَا نَعْمَهُ قَدَامَ اللَّهِ وَإِنَّتِي اِيْضًا صَارَتْ طَوْبَانِيَّتِكَ
مَثَلُ الْمُصَبَّاحِ يَضْيَى قَدَامَ اللَّهِ اَغْرَحَيْهِ يَا مَنْ صَارَتْ
غَرَابِيَّتِهَا وَصَدَقَانِهَا مَثَلُ السَّوْرِ يَصْدَّ عَنِ الْمُسْكُونَهُ
كُلَّهَا طَغَيَانُ الشَّيْطَانِ الشَّرِيرِ حَمَدَشَيْنِي اِيْنَهَا الْمَرَأَةُ
الْمُبَارَكَهُ غَافِنِي اَقْتَيْتُ مِنْ عَنْدِ اللَّهِ ضَابِطَ الْكُلِّ لِمَا

رَأَيْتُ صَلَوانِكَ الَّتِي صَنَعَتْهُمِ الْيَوْمَ صَعَدُوا قَدَامَ اللَّهِ |
مَضِيَّهُ اَكْثَرُ مِنْ الشَّمْسِ اَشْعَاعًا كَثْبَرَهُ بِشَعَاعِ عَظِيمٍ
جَدًا حَتَّى اَضْطَرَبَتْ جَمِيعُ عَسَارِكَ الْمَلَائِكَةِ وَارْسَلَنِي
الَّهُ اِلَيْكَ وَقَالَ لِي كَلَامًا اَتَوَلَهُ لَكَ غَامِعًا جَمِيعَ مَا
يَخْرُجُ مِنْ فَمِي لِتَجْعَلَهُ كَرَامَهُ عَظِيمَهُ قَدَامَ اللَّهِ

اما تعلمي ان الله قال ان الطاعة افضل من
القرابين فان كنتى لا تسمعي الذي اقوله لك غليس
انا الذى اتخالفيني بـ الله فقد كتب ان كل من
Fol. 161a. هو غير مطيع فانه صابر للهلاك فاجابت تلك المرأة
5 الحكيمه قائله عرقني ما هو الكلام الذى امرك الله
ان تقوله لي وانا اصنعهم واحفظهم فاجاب الشيطان
وقال لها ان الله اوصاني ان اخرج من عنده واتي
اليك واقول لك لا تنلقي اموال الطوباوي زوجك وتقولي
اننى اصنع صدقات لخلاص | نفسه هودا زوجك قد
Fol. 161b. 10 ورث خيرات ملكوت السموات كفبي غليل عن هذه
القرابين وهذه الصدقات الكثيرة التى تصنعهم فى
عندى اصرفي تلليل ودعى في بيتك تلليل ليلا تعوزي
بعد زمان ثم بعد هذا اذا رأى الشيطان هذه
الصدقات هكذا يحسدك ويبدد ما لك كما بدّر مال
15 ايوب | فان ايوب قد كان هو ايضًا يفعل هكذا
Fol. 162a. للمساكين فلهذا ضاع كلما له وانحدر جسده بالدواد
الردى ومات مع ما حصل له من الحزن علي اولاده
وبناته فان البيت وقع عليهم وما توا كلتهم في
دفعه واحدة والقديس دويد ايضا حسد من اجل
20 الصدقات التي كان يصنعهم فانه كان يكتن اجساد
الموتى الذين يجدهم ويذبحهم غفار عليه ايضا
وجلب عليه المسكنه معما | انه كان غنيا جدا
Fol. 162b. واخيرا جعل العصافير دمعت في عيناه شعري وليس
الطيور هم هكذا لكنه الشيطان وجندوه تشبيهوا
25 بالطيور واعمود لاجل حسدتهم له والآن يا ابنتى ان
انتى اطعنينى كاوامر الرب والا انتى تقعى في هذه

اًفعال هندا لان الله شل لي ان اقول لك ان ليس
لك ولد من الطوباني زوجك اسطرخوس الامبر
والان فعمي ونروجي بوجل جليل لترقي منه الاولاد .
Fol. 163a

لکی اذا خرحتی من الجسد بیث کل مملک ویکون
5 یبجذد ذکرک بعد موتك فإذا اغتنی بغير ولد غلا
یکون لك رجا امدا * وامرني الرب ایضا ان اقول
لک ان کنتی لا نظیعینی وننروجي احدا والا فنروجي
بالدوخس الدی یکهارب انوریوس الملک * لاده .
Fol. 163b

هذا قد عبا عساکرہ یبید ان یقلع منه المیلکه
10 ویسلط علی جمیع کنوز الروم وان تلك المرأة الحکیمة
اوغیمه ادرکت حیل الشیطان وعلمت انه هو المتكلم
معها بكلام مملو اوجاع فقالت له اعلمی فی

ای کتب مکتوب ان لا اصدق وان لا اصنع قریبین
وان لا اصلی وان اتزوج رجلین الاذا یبجد الله .
Fol. 164a

15 یوھینتا فی اماکن کثیره قایلا ان المکندة تغصی
کثرة الخطایا وایضا ان الرحمة یکون لها غیر فی
الدینونه وسمعننا ایضا النبي یصرخ قایلا احملوا
ترابینکم وانطلقو فادخلوا دیار وفی موچع اخر
یقول ذبیحه وتسبیح هو یمکحنه وایضا دبایح
20 الله قلوب ظاهره وسمعننا یولس ایضا المعلم یکرز

Fol. 164b

لنا * | بكلامه الخلوقایلا صلوا بغير فتوح واسکروا
فی کل شئ وتفولی اجلس مع رجلین لا سیما الرجل
الذی ذکرته لی اولا ان اجلس معه هو هراشقی یکیس
له الا هذا الذی یهلکه الله سریعا ویجعل فی غاد
25 لجام ویربطه فی لجة البحر ویدله مع کل ثوته تحت
رجلین الملک الباز انوریوس وایضا لاجل الزوج

الثاني فقد اعلمنا سليمان بهذا في جواهه ان Fol. 165a
 الزوج الاول الذي للديمam اذا مات لا يجلسوا مع
 زوج اخر مرّة اخرى بل يذهبوا الى البرية ينوحوا
 الى يوم الممات ويعلمنا ايضاً ان جنس الغربان لا
 يجلسوا مع ذكرٍ غريب بل ذكرٍ واحد وكما اذنا
 نشق ثيابنا علي اخ لنا عند ما يموت هكذا
 يكون اذا مات زوج احد الغربان تخرج لسانها
 وحدها وتشقه بظفريها لكي اذا رعقت بلغتها يعلم

Fol. 165b
 كل احد ان ليس لها زوج من اجل هذا اذا اراد
 غراب ان يغضبها تصرخ غللوت اذا سمعوا صوتها
 يعلموا ان واحدا اراد ان يغضبها بلسانها
 المشقوق وهكذا تجتمع سائر الغربان ويساعدونها
 وينتهيرو ذلك الذي اراد ان يغضبها هكذا اذا
 نظروا الى الصبيان الي الغربان مساجتمعيين هكذا |

Fol. 166a
 15 وهم يصرخون قاصدين زجر ذلك الذي يقصد
 الاغتصاب لاذه اراد ان يطغى الذي اوصاهم الله
 عليه فيقولوا اوليك الصبيان البجهله ان الغربان
 يصنعوا عرسا ولم يعلموا انهم يقصدوا ان يزجروا
 ذلك المريد المخطاء بتلك التي مات زوجها فلا
 يكون اي ان اخلط مع سيدى ارسطروخوس بعلي

Fol. 166b
 ربيحة اخرى ابدا ولا افتر امن ثرايديني وصدقاتي
 التي كنت اصنع قبل موت الطوطاني زوجي باسم رئيس
 الملائكة الاطهار ميخائيل لكن عرفيتني من اذت
 هكذا اذ انت لا بس هذا المجد العظيم ومن اين
 25 اتيت وما اسمك فان محظيك الى قد اغلقنى جداً *
 حاجب الشيطان قايلا اليس انتى سالتى الله منذ

Fol. 167a. اليوم الذي جاً اليك الشيطان فيه | المتشبه بالراغب
 واراد ان يطغيك الله يقول لك انه يائى اليك في
 اليوم الثاني عشر من نوونه وهو عبيد رئيس الملائكة
 فان رئيس الملائكة ميخائيل لا يتفرغ في ذلك اليوم
 ٥ من الساجود امام الله من اجل مياد الانهيار والمخاطر
 والبسددا * والآن فانا هو ميخائيل رئيس الملائكة
 ارسلني رب اليك لاعينك قبل غروب الشمس اليوم

Fol. 167b. ليلا يائى زارع الشر، غتصب بك شرًا غلذلك ينجب
 عليك ان تأني وتسجدي لي غافنى تركت ملائكتي
 ١٠ واتبعت اليك فاجابت اوغيمهه وقالت له سمعت في
 الانجيل المقدس ان في الزمان الذي تقدم الشيطان
 الي مخلصنا الصالح الذي يجربه فقال له اركع لي
 ساجدا وانا اعطيك جميع ممالك العالم وكل مجدهم *
 وللوقت علم المسيح اذه الشرير فزوجه غلذلك

Fol. 168a. ١٥ انت هو ذاك تريه تطغيني * فاجابها الشيطان
 ليس انا هو ذاك لا يكون لي ان اكون هكذا ابداً
 ومن اين يتجدد ذاك هذا المجد العظيم الذي انا
 لايسه لان من الوقت الذي خالف وصية الله فيه
 غضب عليه وامرني اذا ميخائيل فعريتها من جميع
 ٢٠ مجده فاجابت المرأة الجليلة قائله ان كنت

Fol. 168b. انت | هو ميخائيل غاين هي علامه الصليب التي
 علي صليبك كما انا اراد منقوش في هذه الصورة
 التي هي شخص صورة الملاك ميخائيل فاجاب
 الشيطان قایلا هولا، المعمورين يقصدوا زينه بصورتهم
 ٢٥ لتمجد صورتهم بالاكتاف فان ليس عندنا علامه
 الصليب في جميع الملائكة فاجابت اوغيمهه قائله

كيف يمكن ان اصدق قولك | فان كل جندي
 يخرج من عند الملك لا يكمل احد من الناس
 الامر الذي جآ بسببه ولا يقبلوه البته فانه ليس
 مرسوم برسم للملك وهكذا ايضا الكتب الذي يرسلهم
 5 الملك من مملكته وان كانت كتب سلامه فلا يقبلهم
 احد فانهم ليسوا ماختومين بالخواتم الملك وهكذا
 ايضا الملائكة اذا ذرلوا علي الارض اذ لم يكن
 معهم علامة صليب ملك المجد | لا يصدقوا اتهم
 Fol. 169b. ملائكة لكن يهربوا منهم فانهم شياطين * لا سيما
 10 رئيس جميع الملائكة كيف ينزل علي الارض ولا ياتي
 معه بسلاح خاتم الخلاص الذي للملك وهو الصليب
 المقدس الذي ليسوع المسيح ابن الله الحبي * فان
 كنت تريده ان اصدق اذك اذن ميخائيل المنفذ
 خدعني اقدم لك صورته | وتقبليها وعند ذلك اذا
 Fol. 170a. اسجد لك من غير اكون ذا غلبين ثلما راي الشيطان
 اتها قد حصرته من كل جهة ولم يقدر علي حاجه
 يقولها امامها وانها قامت من المكان الذي كانت
 جالسه فيه تريده ان تاخذ له صورة رئيس الملائكة
 ميخائيل غير شكله وصار شبه اسد يوئير حتى ان
 20 صوره ملا المدينة كلها واسرع غامسرك | حنجرتها
 وحنقها حتى ثارت الموت وكان يقول لها هكذا
 هذا اليوم الذي فيه وقعتي في يدي تعبت ولی زمان
 كبير اصيده لكن لم اتمكن الي الان غليات الان
 الذي انتي معتمد عليه ويختلصلك من يدي وان
 25 تلك المرأة الحكيمه فانها ضاقت جدا حتى اتها
 Fol. 171a. ثارت الموت فصرخت قايله يا رئيس الملائكة ميخائيل |

اعنى في هذه السعة الشديدة وثبما كان الشيطان
يولمها كثيراً واذا بربس الملائكة ميخائيل ظهر
لها للوقت لابساً كقبة ملوكيه وبده اليمني قفيف
من ذهب وعليه موضوع علامه الصليب فاشرق
5 المكان اكثر من الشمس اعماق كثيرة فلما رأى
الشيطان صرخ بالخوف قایلاً يا سيدى رب الملائكة

Fol. 171b. ميخائيل اخطأ | في السماء وقد ادرك فانى قد
اسمه بحريت ودخلت الي المكان الذي صورتك فيه
اسلك ان لا تهدكى غبل زمانى فان التحالف سمح
10 لي اي ما قلائل وانت يا سيدى يا رب الملائكة
الذى خوفتني من مسكن السموات والآن غافلا اهرب
منك الي يوم الخزي العظيم انا اعترف لك واتسنه

Fol. 172a. قدام الله انتي لا اعود من هذا الوقت ان اجرؤ
رحل ولا اهرب في الموضع الذي تكون فيه هذا ما كان
5 الشيطان يقوله وهو محيط مع رب الملائكة
ميخائيل مثل عصفور في يد طفل صغير وهو حquier جداً
ثم بعد ذلك اطلقه بالخزي عظيم فقال رب الملائكة
ميخائيل لا وحمة اغلى الشيطان وتقوى ولا تخافي

Fol. 172b. منه غافه لا يقدر عليك من هذا الوقت | انا هو
20 ميخائيل رب الملائكة الذي انتي تخدمينه الذي
سلهمك لي اسطرخوس زوجك الامين الطوباني اذا هو
ميخائيل الذي قساليني كل يوم امام صورتي الذي
شخص منسون داخل قيطنونك انا هو ميخائيل الذي
ارفع طلباتك امام الله اذا كنت قايم في الوقت

25 الذي فيه خاطبته زوجك قايله اذقش لي شخص
رب الملائكة لا اعمله | في متنك ناصراً لي سلمنى

Fol. 173a.

لَهُ لِيُصِيرَ لِي كَفِيلًا وَيَكُونَ لِي عَضْدًا عِنْدَ الرَّبِّ
وَيَتَعَااهِدُنِي إِذَا مَضَيَّتِ إِلَيْهِ مُثْلُ جَمِيعِ النَّاسِ إِذَا هُوَ
مِيقَاتِي مِيقَل سَامِعُ كُلِّ الَّذِينَ يَدْعُونَ اللَّهَ بِاسْمِي
لَا تَخَافُ لَانَّ هُوَذَا مَنْ بَعْدَ أَنْ تَكْمِلَ خَدْمَتَكَ
٥ التَّى تَصْنَعُ بِهَا بِاسْمِي قَاتِي الَّتِي إِنَّا مَعَ كَثِيرٍ مِّنَ
الْمَلَائِكَةِ لَارْغَعُكَ إِلَيْيَ امَاكِنَ النِّعَمِ الَّتِي اللَّهُ الَّتِي
وَرَثَيَا زَوْجَكَ السَّلَامَ لَكَ وَإِنَّمَا قَالَ إِلَيْهَا رَبِّسِ الْمَلَائِكَةِ
Fol. 173b. مِيقَاتِي مِيقَل هَذَا صَدَ إِلَيْيَ السَّمَاوَاتِ بِمَجْدِ عَظِيمٍ وَهُنَّ
وَاقِفُهُ تَنْظُرُ إِلَيْهِ وَمَنْ بَعْدَ ذَلِكَ مَضَتِ إِلَيْ الْكِنِيسَةِ
١٠ حِيثُ اَنْبَأَ اَنْتَمُوسَ اسْقُفَ الْمَدِيْنَةِ اَوْلَى مِنْ كَرَّزِ مِنْ
يَدِ الْقَدِيسِ يَوْحَنَنَّا غَمَ الْذَّهَبِ رَبِّسِ اسْقُفَهُ مَدِيْنَةِ
قَسْطَنْطِينِيَّةِ الَّذِي اسْتَضَتْ جَمِيعَ الْجَرَائِيرِ مِنْ قَبْلِهِ ا
Fol. 174a. وَاعْلَمَتْهُ مَلَائِكَتَهُ اَطْهَارِ مِيقَاتِي مِيقَل وَمِيقَدِ اللَّهِ
وَرَبِّسِ مَلَائِكَتَهُ اَطْهَارِ مِيقَاتِي مِيقَل وَقَدْمَ الْقَدَاسِ وَخَدْمَ
١٥ بِسُرْعَةٍ وَكِرَامَةٍ عَظِيمَهُ وَمَنْ بَعْدَ الْقَدَاسِ خَرَجَتِ مِنَ
الْبَيْعَةِ وَمَضَتِ إِلَيْ بَيْتِهَا وَكَمْلَتِ الْخَدْمَهُ مَعَ الْاخْوَهُ
الْفَقَرَاءِ وَهُنَّ تَخْدِيمَهُمْ غَلَّمَا فَرَغُوا يَا كَلُوا وَيَشْرُبُوا
Fol. 174b. اَرْسَلَتِ خَلْفَ اَبَابِ الْاسْقُفِ | وَطَلَبَتِ إِلَيْهِ اَنْ يَا هَلَيْهَا
لِلْحَكْسُورِ إِلَيْ بَيْتِهَا فَجَآ إِلَيْهَا سَرِيعًا غَلَّمَا بَلَغَهَا
٢٠ مَبْجِيَّهُ إِلَيْهَا خَرَجَتِ الْمَقَايِهِ اَلِي ثَالِثِ بَابِ مِنْ بَيْتِهَا
وَخَرَتِ عَلَى قَدْمَيهِ وَقَبَلَتِهِمَا زَمَانَ كَبِيرًا وَانَّ اسْقُفَ
الْقَدِيسِ اَقَامَهَا قَابِلًا قَوْمِيَ اِيَّنِهَا اِمْرَأَةُ الْمَبَارَكَهُ مِنْ
اللَّهِ وَالنَّاسِ بِالْحَقِيقَهُ قَدْ قَبِيلَ اللَّهُ مِنْكَ قَرْبَانِكَ
مِثْلَ هَابِيلِ الصَّدِيقِ | وَاشْتَمَ بَخُورَكَ مُثْلَ بَخُورِ
Fol. 175a. مَلْكِيَسْدَانِ مَلِكِ سَالِيمِ كَاهِنِ اللَّهِ الْعَلِيِّ لَاذَكَ غَلَتَنِي
٢٥ بِاسْتَقَامَهُ * اَمَا هُنَيْ فَاخْذُهُ بِكِرَامَهُ عَظِيمَهُ وَادْخَلَتَهُ

الـي قـيـطـونـها الـذـي غـيـرـه صـورـة زـيـس المـلـاـيـكـه مـيـخـاـيـيل
 وـذـصـبـت لـه كـرـسـي من عـاج وـالـاتـ من فـضـه لـكـي
 تـجـلـسـ عـلـيـها القـسـا وـالـشـامـسـه غـلـمـا صـلـوا وـجـلـسـوا
 فـتـحـتـ اـبـوابـ بـيـتـها وـأـخـرـجـتـ سـاـيـرـ اـمـوـالـها من
 Fol. ١٧٥b. ٥ الـحـلـلـيـلـ الـيـ الـحـقـيـقـيـ الـمـثـمـنـ وـالـدـوـنـ وـوـسـعـتـهـمـ
 قـدـامـها وـقـالـتـ لـهـ يـاـ اـبـيـ الـقـدـيسـ خـذـ مـنـيـ هـذـاـ
 الـمـالـ الـقـلـلـيـ وـغـرـقـهـ عـلـيـ الـفـقـرـاـ عـنـىـ وـعـنـ الطـوبـانـيـ
 زـوـجـيـ باـسـمـ رـبـيـسـ المـلـاـيـكـهـ الـاـطـيـارـ مـيـخـاـيـيلـ لـيـسـالـ
 اللـهـ فـيـ اـنـاـ وـالـطـوبـانـيـ زـوـجـيـ الـامـيـرـ اـرـسـطـرـخـوـسـ لـيـصـنـعـ
 Fol. ١٧٦a. ١٠ رـحـمـهـ مـعـ اـنـفـسـيـ الشـقـيـهـ اـمـامـ مـنـبـرـ الـمـخـفـ فـاءـرـ
 الـاسـقـفـ اـنـ يـحـمـلـ كـلـ مـاـلـهاـ الـيـ الـكـنـيـسـهـ وـاماـ
 عـبـيدـهاـ فـصـيـرـتـ الـكـلـ اـحـراـ اـغـلـمـاـ كـانـ غـيـرـهـ هـذـاـ الـيـومـ
 الـواـحـدـ الـذـيـ هـوـ الـثـانـيـ عـشـرـ مـنـ جـوـونـهـ فـيـمـاـ نـكـنـ
 جـالـسـيـنـ فـتـحـدـثـ مـعـ الـاسـقـفـ شـمـمـنـاـ رـايـكـهـ بـالـخـورـ
 Fol. ١٧٦b. ١٥ عـظـيمـ لـمـ يـشـتـمـ مـثـلـهـ اـبـداـ * وـاـنـاـ كـنـتـ جـالـسـاـ مـعـ
 اـذـتـيمـوـسـ اـبـ الـاسـقـفـ الـقـدـيسـ اوـلـ | قـسـمةـ اـبـ
 الـقـدـيسـ اـبـناـ يـوـحـنـاـ غـمـ الـذـهـبـ وـكـنـتـ اـنـاـ قـسـاـ غـلـمـاـ
 شـمـمـنـاـ رـايـكـهـ ذـلـكـ الـبـخـورـ الـعـظـيمـ بـهـتـنـاـ لـذـلـكـ
 الـمـنـظـرـ الـعـجـيـبـ مـنـ بـعـدـ ذـلـكـ رـجـعـتـ اوـغـيـمـيـهـ الـيـ
 ٢٠ اـبـ الـاسـقـفـ وـقـالـتـ لـهـ اـسـالـ لـكـ يـاـ اـبـيـ اـنـ تـطـلـبـ
 عـنـيـ كـيـ النـقـيـ اللـهـ فـيـ سـاعـهـ جـيـدهـ ثـانـ السـاعـهـ
 قدـ اـنـتـرـبـ الـدـيـ غـيـرـهـ تـفـقـرـ نـفـسـيـ مـنـ جـسـدـيـ
 Fol. ١٧٧a. الـمـسـكـيـنـ الـيـ يـوـمـ الـحـكـمـ الـعـظـيمـ ثـانـ هـنـوـذـاـ مـيـخـاـيـيلـ
 رـبـيـسـ المـلـاـيـكـهـ قـدـ اـتـانـيـ وـزـوـجـيـ اـرـسـطـرـخـوـسـ مـعـهـ
 ٢٥ وـكـثـيرـ مـنـ الـمـلـاـيـكـهـ وـاـنـهـاـ اـنـضـمـجـعـتـ عـلـيـ مـرـغـدـهـاـ
 وـبـسـطـتـ يـدـيهـاـ وـاـنـ اـبـ الـاسـقـفـ صـلـىـ عـلـيـهـاـ وـقـتـنـاـ

طوبلا * من بعد هذا رفعت وجهها في وجه
الاسقف والجتمع كلُّه وقالت لهم انا اسالكم بالرب
ان تصنعوا مكبة وتعطوني صورة رئيس الملائكة
ميخاريل | لاقبليها مرة اخرى قبل خروجي من

Fol. 177b. 5 الجسد وهي المساعدة قناع الاسقف الصوره وذاوتها

لها اما هي فقبلتها قايله يا سيدي رئيس الملائكة
الاطهار ميخاريل قف معى في هذه الساعة الماخونه
وفيمما نحن نسمعها وهي تقول هذا والجتمع كله
سمعنا ايضا صوت جموعا كثيرة مسرعين جدا مع

Fol. 178a. 10 بعضهم مثل المباريب الكبيرة | فرفع الجميع الصغار

والكبار والرجال والنساء اعينهم غرروا ميخاريل
رئيس الملائكة يضى مثل الشمس وهم قائمين
عند اوقيمه المختشم وشعب رجليه مثل النكاح

المبرق المسيوك بالنار وبهذه اليمني بوق وبهذه
البيسري بكده مثل المركبه وعليها صليب وهو

Fol. 178b. 15 لباس لباس | مختار احسن من لباس مسيوك

العالم اضعاف كثيرة فلما رأينا هكذا اضطربنا
وبهتنا من خوفه * ورأينا قائمًا يهوي حلة نورانية
يزين بها نفس تلك المرأة الطوبانية اوقيمه لتخرج

20 في حلته المقدسه * وهكذا اسلمت روحها وعموره

Fol. 179a. 20 رئيس الملائكة ميخاريل علي | عينها قبل خروجهما

من الجسد * وسمعنا اصوات جماعه يرتفعون قايلين

ان الرب عارف بطريق الابرار وميراثهم يدوم الى
الابد * وكانت صورة رئيس الملائكة ميخاريل موضعه
على وجه المرأة التي ان اسلمت روحها والموتى ظهرت

25 الصوره ولم نعلم التي اين مذهب وان نحن جعلنا

المرأة في قبر زوجها ارسطرخوس ولما دشنها اتينا
 إلى الكنيسة | المقدس وان الاسقف دخل إلى المكان.
 Fol. 179b. الذي نحن مجتمعين فيه الان باسم ميخائيل رئيس
 الملايكه ولما دخل إلى المذبح كعادته رأى صورة .
 ٥ رئيس الملايكه ميخائيل التي طارت من بيت او غيمية
 معلقة في الجو من غير يد انسان في القبة المقدسة
 فصرخ الاسقف قایلا يا رجال جزيرة الاتراكى تعالوا
 Fol. 180a. لكي تنظروا عظم | قوة رئيس الملايكه ميخائيل فاسرع
 الجميع كلهم الي داخل المذبح فر ينا باعيننا صورة
 ١٠ ميخائيل رئيس الملايكه معلقة في الجو بغير يد
 انسان ولا بشيء اخر لكنها ثابتة كعمود لا يتحرك
 ولا يتزعزع بشيء البته * فيا للاصوات التي كانت في
 تلك الساعه من الجميع كلهم صارخين ممجددين لله
 ورئيس | الملايكه ميخائيل وبلغ خبر هذا الاعجوبة
 ١٥ العظيمة الي الملك ارغاديوس المحكم للاله والي
 اووكسيه الملكه بمدينه قسطنطينيه والملك اوريوس
 بروميه وصرروا ان يلقوا بعضهم البعض في هذا
 الجزيء وعندما تلقوا بعضهم مع الملكه ونظروا
 باعينهم الاعجوبة وهي صورة رئيس الملايكه ميخائيل
 Fol. 181a. ٢٠ وتحدوا على الارض على سرير | الطوباني يوحنا فم
 الذهب الذي تنיהם عليه هذا الذي صنع اشغفه
 عظيمه في هذه الجزيء حتى كان كل انسان يرقد
 على ذلك السرير للقديس يوحنا يحصل لهم البر
 للوقت من يقدر ان يصف العجائب التي كانت من
 ٢٥ صورة رئيس الملايكه ميخائيل هذا التي رايناها الان
 باعيننا ظاهره في بيته المقدسه | الذي نحن

جتمعين في تذكرة المقدس اليوم حتى أنها كانت في كلّ اثنى عشر يوماً من الشهر عيد رئيس الملائكة ميخائيل يخرج من أربعة جوانها أربعة أغصان زيتون مثمرة ثمرة طيبة فان ذلك اللوح الذي كانت الصورة ٥ منقوشة عليه كان من خشب الزيتون اتى تذكرون تلك التي كان في احشاها مرض الاستسقا وكانت

Fol. 182a. تسمى ابسطينا وكيف ورمت | وصارت بغير قوة من الضعف والشدة التي كانت فيها وأنها اقت بامانه عظيمة الي هذه البيعة المقدسة واخذت من ثمرة ذلك الزيتون الذي خرج من الصورة في الثاني عشر من الشهر الماضي وقد رأيتم كلّم انه عندما أكلت من ثمرة تلك الصورة فارقتها العلة التي كانت في احشاها للوقت وتظهرت وببريت ومضت الي بيتها

Fol. 182b. ممجدة لله ورئيس ملائكته الاطهار ميخائيل | ١٥ حتى كانها لم تمرض * اسمعوا ايضاً هذه الاعجوبة التي كانت فانني لا اتركها رأيتم ذلك الرجل الصعيف الذي كان باضارب الشديد في احدى اجناب راسه حتى ان عينه اليسين كادت عن قليل تنخلع وتخرج من راسه فاتا الي البيعة المقدسة واخذ قليل زيت من القنديل ورشم وجهه باسم الاب | والابن والروح القدس واخذ من الورق الذي اخرجتهم الصورة وجعل منه علي الموضع الذي يوجعه في راسه فبرى للوقت ومضى الي بيته بسلام *

Fol. 183a. ٢٠ القنديل ورشم وجهه باسم الاب | والابن والروح القدس واخذ من الورق الذي اخرجتهم الصورة وجعل منه علي الموضع الذي يوجعه في راسه فبرى للوقت ومضى الي بيته بسلام *

THE ETHIOPIC VERSION .
OF THE
ENCOMIUM UPON SAINT MICHAEL
BY
SEVERUS OF ANTIOCH.

በመከላል : የምንበብ ::

Fol. 156a. በሰው : እብ : ወወልድ : ወመኑፈሰ : ቅዳድ : ይ አምላክ ::

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ለ.ቁ : ድሰሳት : በእንጂዘከ.ቁ : በእንተ : ሌ.ቁ : መለከከት :
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ስንበት : ቅድስት : እሰው : ንብረ : በኋላ : ማከላል : በይ 5
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በእንተ : ማ.ቁ.ወሰ : ነግድ : ወ.በአሳት : ወወል.ቁ. : በእ
ሙ : እሙት : በእግዢ.እብዕር : በስእለት : ማከላል : ሌ.
ቁ : መለከከት : እሰው : ይበ : ብንተ : ይርሳን : እሙ :
ይ ወ ይ : ሌኑያር : እንዘ : ተብአን : እነበብ : በበተ : ክር 10
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በስለመ : እግዢ.እብዕር : እማን ::

ሰምዕ : ሌመዘምር : ቅዳድ : ይቅት : በንገድ : ንብረ
ተ : ብንተ : በኋላ : የ.ቁ : ይተፈሮስ : እንዘ : ይከልከ :
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ՄՂԻԽԻԴ : ՄՈՒՃ : ՆԺԱ.Ծ : Դ.Դ.ԿԽՍ : ԼՄ.Բ.ԿՀՆ :
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ՄՊ : Ա.Ճ.Վ : ՄՊ : Ա.Յ.Յ : ԻՄ : Մ.Ճ.Թ.Յ : Հ.Ճ.Ն : Ը.Ճ.
Փ : Հ.Ճ.Յ : Ա.Յ.Յ : Ե.Ճ.Վ : ՈՒՄՂ : Հ.Գ.Ա.Ն : Հ.Գ
Ը.Ն : Ի.Ճ.Ճ.Յ : ՄՎՃ : Հ.Գ.Ա.Ն.ՈՒ.Կ : Հ.Գ.Վ : Հ.Գ.Մ :
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ር : ጥናይ : ወ.ሕጥ : ከልእታ : ወይእለት : ፍህር : ሲደናት :
ውማቃያ : ወእልመሙ.ን : ዝእመ : ይከተ : ሌ.ቋድ : እግ
ዘ.እ.በ.ሐ.ር : በልበነ : ወእምግ : ታንሸኤ : በነበረ :
ውንሸኤ : ዝተፈረ : ወጪ.ሙ : ወጪ : ወ.ሕጥ : ሁገር :
ጊጊ.ሙ : ሁጥ.ሙ : ወጪ : ወ.ሕጥ : ሁገር : ለማዘ.እ.፡ ለማዘ
እል : ሌ.ቋ : መለእከት : ካ.ኬ : ለጋእ : መወሰን : ከዕስ :
ምጽዋጥ : እም ተክ : ይጋብሩ : ቅጥማ : ወሰድመንድ : እጥ
ማንድ : እል : ተሁወ.ካ : ስበ : ሌ.ቅጥ.ሙ : ለቅጥ.ሕን : እንዘ :
ይሁ.ዕ : ወጪ.ዋጥ : በሀይማጥታ : ወእ.የእመረ : ከመ :
የስተኞችር : ቅጥ.ስ : ማረከል : ሌ.ቋ : መለእከት : ወእነ
ዘ : ይጠቀር : ከመ : እንበሳ : ወእምድ.ነገር : ለጋጥ : መዋ
ል : ተኩ : በቀብጥ : ሁገር : ነበ : በጥ : ከተና : በዕል :
ውጨቂ : በጥ : በደ኏ት : ሁገር : ወንሸኤ : በነበረ : በነበረ : ጥዋ
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ር : ወእነተ.ቃሙ : መስፍን : ለስጋት.ት : እል : ይእቱ : ሁገር
ር : ወስጋት.ት : እጥነዋሙ : ለእሉ : የወቅበ : ወእልር
ወሙ : ከመ : ያርእያ : ጥዋጥ : ወ.እ.ቁ : በዕል : ወእንዘ :
ይሁ.ወ.ወሙ : በእንተ.ን : ወኩህ : ለይጥ : ተመስሉ :
ኩመ : ስ.ብ.እ : ወእንሰሳው : ወ.ሕጥ : ተ.ል : ሁገር : እንዘ :
ይከልሕ : ወይ.ብ.ል : እነ : እእምር : በስረዎ : ጥዋጥ : ለስራ
ለም : በዕል : ወእን : ሌ.እ.የወሙ : ለእሉ : እርበቱ :
ውራዎት : ሌ.እ.የዎ : እል : መጽእ.እ. : ገዢ : በገንዘቱ : መ²⁵
ዋዕል : ከመ : በእ : በጥ : ወእልመር.ነ : ጥዋጥ : ከመ :

ԱԼՎԹ : ՈՒԾ : ԱՌԱՅԵՒԽ : ՀԻՇ : ԹԻՇՅԴ : ՄՐԱ
Կ : ՈՀՄՅ : ՔՌԵՇ :

ԹՆՄԱ : ՀԱԱ : ՄՋԴՅ : ԵՆՄԱԽԹ : ԱԱ : ԵՆՀ
Ա : ՄՃՅ : ՄՔԱԽԹ : ՄՋԴՅ : ՈՒԴ : Ա.Փ : ՄՓԱԴ :

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ՄՅԱ : ՈՒՄ : ՀՊԱՀՀ : Հ.Ք.Ն : ԽԸՆԴ : ՄԱ.Փ :

ՄԱՀԱՀԴ : ՓՔ.Ն : ՄՂԻԽԱ : ԵԴԻԽՄԴ : ՆՓԲ : ԱԱ
ԱՄԹ : ՈՒԾ : ՄՈՂԱԿ : ԻՆ : ՖԱ : ՄՋՄԹ : Ա.Ա

ՄԱ : ԱԵՊԸ : ՀԶ. : ՄՋԴՅ : ՄԴԴ : ՄԴՀԻՇ : 10
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Ա. : ՄԻԱ : ՆՓԲ : ՄՆԿՄԹ : ԱՄԴՅ : ԱԻՆ : ՄԽԻ

Հ : Ճ.Ք.Գ.Բ : ՄՊՈ : ՄՄՅԵՄ : ԻՄ : ԵԴՊԵ : ԱԱ :
ՄՋԱԱ : ՈՒԽ : ՄՎ.Հ.Փ : ՄՂԻԽԱ : ՄԽ.ՀԻՇ : ՄՊ

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Ն : ՄԱՄ.ՆՖՈ : ՓՔ.ԴՅ : Հ.Ք.Դ.Դ : Հ.Դ.Դ : ԱԵՂ

Ա. : ՄԻԱ : ՂԱ : ՀՈԽ : ՔՆԽԱ : Ա.Ա. : ՀԹՄԱԳՅ :
ՊԸ : ՄԸ : ՄԵԱՄԹՄ : Ա.Ք.Մ : ՄՎ.Ա.Մ : Ա. 20

ՄՎ.Գ.Մ : Ա.Ա. : Ա.Ա. : Ա.Վ.Մ : Ա.Վ.Մ : Ն.Դ.
Մ : ՈՒՅ : ԱԼԸՆՄՄ : ՀԹՄՓՔ.Թ : ՄՄՄԹՄ : Ն.Դ.

Մ : Մ.Դ.Դ : Ա.Ա. : Ա.Ա. : ԻՄ : ԵՆՄԱԽԹՄ : Ո.Ա.
Պ.Հ.Դ : Ք.Գ.Ա : ՄԽԱՊՄ : ԱԵՍ.Ա. : ՄԳՄ : Փ.Գ.Ն :

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ՄԵԱԼԱՄ : Ա.Ա. : ԹԱՀԵԴ : Դ.Ո.Ա : Ա.Վ.Ա.ՊԹԹՄ :
Ա.Ա. : Ժ.Վ.Մ : Ա.Ա.Հ.Խ.Մ : ՄԵԱԼ.Ա. : Մ.Ա. : Ն.Ա. : Ն

ՀԱՅԱՍՏԱՆ : ՈՒՂԴԻ : ԹԱԿԻ : ԶՀՀԸ : ՄԵԾԵԼՇՄԱՆ : ԱՆ
 ՄԱ : ՄՍՐԻՒՄԱՆ : ԽՃԱՒԻ : ԹԱԿԻ : ԶՀՀԸ : ՄԻՔԱՊՄ
 ԱՎԻ : ՄԵԾԵԼՇ : ԺԱՆ : ՀԱՅ : ԶՀԱՄԱՆ : ԱՆՄԱ : ՀԱՄՍՐԻ :
 ՅԱՆ : ՅՓԴԻԼՈՄԱՆ : ՄԵՐԱԿՅՈՒՆ : ՈՒՂԴԱՄԱՆ : ԼԺԱՆ : Մ
 ԵԱ : ՄԻՋԱՇ : ՅՈՒԴԻ : ՀԱՅԻ : ՀԱՅՈՒՆ : ԿԱՅՄԱՆ : 5
 ՄԺԱՀ : ՄԽԹՑՀԻ : ԽՃԱՒԻ : ԹԱԿԻ : ԶՀՀԸ : ՄՄՍՐԻ
 ՄԱՆ : ՄՃԴՐԱՄԱՆ : ԱԽԱԼԻ : ԺԲՎԻ : ՄՃԱԾՈՒՅԻ : Ժ
 ԱՆ : ԱԾՈՒՅՆ : ԱԾԱՄՈՄԱՆ : ՄՍՐԱՄԱՆ : ՈՈ : ԶՀՀԸ : Մ
 ԻԾՈՒ : ԱԾՊՅՆ : ԶԱԽ : ԱՒՆ : ՄԳՅ : ՀԱԴՄՈՒՆ : ԱՆ :
 ՄՃԱՀ : ՓՅԱԿԻ : ԱԾՈՒՅՆ : ՓԳԴՐՅՆ : ՈՒՂԴԻ : ՄԳՅ : Ղ 10
 ԱՅՄԱՆ : ՄԽԴԱՄԱՆ : ԱՈՒՅ : ՄԺԱՀ : ԱԾԱՄՈՄԱՆ : ՄՖ
 ՀԱ : ՄԳՅԱ : ՅՅՄԸ :
 ՄԽԹԱ : ՍԼԱ : ՈՒԽԱ : ՄՎԻՒ : ՄՂԸ : ՄԶՄՎ
 ՄԱՆ : ԱԳՓԱՀԱՄԱՆ : ՈԾԻ : ՄՎԱԿԻ : ՈՒԽԱ : ՅԿԲԸ :
 ՀԿՀՀԸ : ՀԿՎԳԺՄԱՆ : ԱՆԸ : ՓԳԴՐՅՆ : ՄԽԹԱՄԱՆ : Ո 15
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 ԱՅԻ : ՄԽԴԱ : ՔՃՎԱԿ : ՄՎԻՒ : ՀՂՅ : ՄՂԸ : ՆԸԻ :
 ՀՔՀՀՈ : ՄՎԲՎԻ : ՄՎԻՒ : ՀԿԱԼՈ : ԱՀԱՄԱՅ :
 ԱԽՆ : ՀԹԱԾՈՒՆ : ՄԽԱՅԻ : ՄՎԻՒ : ՄՂԸ : ԱՆ : ՔՀՎԱԿ :
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 ԱԽՆ : ՄԱՅԱՅԻ : ԺԿ : ԲԳՈԾՎ : ՄԳՅԱ : ԱԾՊՅՆ :
 ԻՆ : ՈՒԽԱԾՈՒՆ : ՈՒԽԱ : ՄԽԱՅԻ : ՄՎԻՒ : ԱՒՆ : ՄՂԸ :
 ՀԿԱ : ԲԱԾՈՒՆ : ԱԽԱ : ՈՒԽԱ : ԱՊՄԻ : ՀԱՅՈՒՆ : Ա
 ՈՒԽԱ : ԱՀԱՄԱՅ : ԳՎԳ : ՄԽԴԱ : ՀԿՄԸ : ԱՎԴԼՈ : Մ 25
 ՀԵԽՆ : ՄԽԴԱ : ԳՎԳ : ՄԽԴԱ : ՀԿՄԸ : ՈՒԽԱ : ԱՀՅՈՒՆ : Հ
 Ա : ՀԿԱՅԻ : ԲԳՓ : ՆԽԱՀՅՆ : ՄԽԴԱ : ԱՊՄԻ : ՈՒԽԱ :
 ԳՎԳ : ՄՎԲՎՈ : ԱԽԱ : ՆՂԸ : ՄՎԻՒ : ԱՒՆ : ՄՂԸ :

ՄՎԻՒ : ՄՎԿՄԱՆ : ԻՎԼՈ : ԱՄՎՍ : ՄԽԵՀԱՄՀ :
 ԱԽՆ : ՄԱՅԱՅԻ : ԺԿ : ԲԳՈԾՎ : ՄԳՅԱ : ԱԾՊՅՆ :
 ԻՆ : ՈՒԽԱԾՈՒՆ : ՈՒԽԱ : ՄԽԱՅԻ : ՄՎԻՒ : ԱՒՆ : ՄՂԸ :
 ՀԿԱ : ԲԱԾՈՒՆ : ԱԽԱ : ՈՒԽԱ : ԱՊՄԻ : ՀԱՅՈՒՆ : Ա
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 Ա : ՀԿԱՅԻ : ԲԳՓ : ՆԽԱՀՅՆ : ՄԽԴԱ : ԱՊՄԻ : ՈՒԽԱ :
 ԳՎԳ : ՄՎԲՎՈ : ԱԽԱ : ՆՂԸ : ՄՎԻՒ : ԱՎԴԼՈ : ՄՂԸ :

ወአደ : መሰኞን : ወንገድ : ለንተሮ : ከሚትመስ : ወበግ.
 እሱ : አዘዣ : ጉንታው : ያምጽእወሙ : ለተክር : ይበቃቁቁ :
 እስራነ : እያወሆሙ : ደረሰናቁ : ወጪ : ወሰኑት : ከሳው-
 ደሆሙ : እንዣ : ይሰኗበወሙ : ንብ : ጉንታው :: ወመጽ-
 እ : ነበሆሙ : ቅል : በይበል : እጥፍርሱ : ፍህ : መዋ 5
 ዕለ : ጥማ : ነፈረ : ወቀርቦ : ነበከሙ : ደረሰናቁ : እምነት
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 ቅድመ : ማረከል : ተመስላ : በእመስላ : ወበግ : ለእኩ :
 በንተው : ይም : ወሰቢ : ለእየ : ጉንታው : ከሚትመስ : ቅ 10
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 ከእሉ : ለተቅ : መለከከት : ዕበ : ይሰኗየሙ : ለይቁቁ :
 እንዣ : ይቀመጥ : ይበለው : ለንተሮ : ከሚትመስ : ቅን
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 በከና : ወይበለው : ማረከል : በእግዢነ : እያከመርከሙ : 15
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 ቅ : ለእሉ : ወይበለው : እሉ : እመንቱ : እሉ : ቅተሉ :
 ወይበለው : ማረከል : በኋይነስ : ዕበ : ይከውን : ከመዘ :
 ወይመውጥ : በእስራ : ወአጥኝር : በከና : ወመጽእ : ለ-
 ወአቅ : በእስራ : በሞጥ : ማረከል : ወንፈአለው : ወመአቅ : 20
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 እመ : ለተቅ : ለአጥኝር : ይደቀ : ያምጽእወሙ : ለውአቅ :
 በሞጥ : ወአቅ : ብንቱ : መከን : ወንፈአለው : ወመአቅ :
 ይተኞር : ቅስሉና : ወናልጥኝር : በወተሉ :: ወበገዢ :
 እዘዣ : ጉንታው : ያምጽእወሙ : ለዚ : ቅጥ : ማረከል : ወይበ 25
 ለው : ለተቅ : መለከከት : ማረከል : ለይንፈአል : በይንፈአል :
 እተሆሙ : ቅር : ወበለው : ለገንቱ : ቅመጥ : በእመ : እ-
 የገዢአጥ : እጥፍር : ከርስቶስ : ጉንታው : ዕማይ : ወጥኝር :

Fol. 165a. **Մ**Ե : Թ Յ Ն Ա Լ Ի Մ Ո : Դ Յ Գ Հ Ե : Հ Յ Ա Հ Ի Խ Մ Ո : Ա Վ Հ
 Թ Կ : Ո Ւ : Ի Մ Ո : Յ Ա Խ Ն : Յ Հ Մ Ո Ւ : Ո Ւ : Թ Վ Բ Վ Կ Ւ :
 Մ Յ Ա Լ Ո Մ Ո : Ք Կ Յ Ն : Յ Ա Խ Ն : Ն Հ Մ Ո : Ո Կ Պ Ա Հ Ն :
 Հ Ք Ժ Ո Ւ : Ի Ս Ը Ֆ Ո : Մ Ճ Ձ : Հ Պ Ա Հ Ա Ռ Ա Ը : Ա Յ Փ Ո :
 Մ Ի Ժ Ա Ւ : Յ Դ Հ Մ : Մ Կ Ա Լ Ո Մ Ո : Ա Կ Ա Ո : Հ Յ Ա Հ Ո Ւ : 5
 Ո Կ Պ Ո Ւ : Հ Մ Ա Լ Ո : Ա Յ Փ Ո : Հ Ք Ժ Ո Ւ : Ի Ս Ը Ֆ Ո : Մ Ճ Ձ
 Ո : Հ Մ Ա Լ Ո : Ա Կ Յ Ա Ը Ո ւ Ա Լ Ո ւ Ա Լ Ո : Մ Յ Ա Լ Ո : Ք Կ Յ Ն : Ո Կ Պ Ո Ւ :
 Մ Յ Ա Լ Ո : Մ Յ Ա Լ Ո : Ի Մ Ո : Ք Ա Մ Ո Ւ : Յ Դ Հ Մ : Ը Թ Ո :
 Մ Յ Ա Լ Ո : Ա Վ Ա Լ Ո : Ի Մ Ո : Ը Ա Ն : Ա Ն : Հ Ի Բ :
 Հ Մ Ա Հ Ո Ւ : Ք է Ր Դ Ւ : Ա Լ : Ա կ Ա Հ Ո : Ա յ Ա Խ Ս Հ Ո Մ Ո : Մ Յ Ա 10
 Յ Մ Պ Փ Ի Մ Ո : Ո կ Մ Ո : Հ Ո : Մ Ճ Ձ : Մ Մ Կ Ա Հ Ո : Ք է Ր
 Ո : Մ Ճ Ձ : Յ Դ Հ Մ : Ի Մ Վ է Մ Ո : Ի Ո : Ք Ա Մ Ո Ւ : Յ Դ Հ Մ :
 Յ Դ Հ Մ : Հ Յ Ա Հ Ո : Ը Ա Ն : Ի Մ Ո : Ի Մ Վ է Մ Ո : Ա Վ Հ Մ Ո :
 Յ Դ Հ Մ : Ը Ե Կ Ա Ո Ա : Ը Ա Հ Ո : Ա Յ Դ Հ Մ : Օ Ո Ւ : Հ Կ Ա Ա :
 Ք Ա Մ Ո Ւ : Յ Ո Ւ : Ա Հ Ա Ռ Ո Ւ : Ի Ս Խ Ո Ւ : Ա Վ Հ Մ Ո : Ո Հ Ձ Ո : Ա 15
 Ի : Ա : Մ Ո Պ Ձ : Զ Ձ : Հ Յ Տ : Հ Կ Ո Ւ : Հ Մ Կ Ա Ո : Ա Վ
 Ա Հ Ա Ռ Ա Ը : Ի Ը : Մ Կ Ա Խ Ա Ը : Մ Կ Ա Խ Ա Ը : Հ Մ Վ Փ Կ Յ Ռ :
 Ա Կ Պ Ա Խ Ի Ւ : Ծ Կ Ո Ւ : Մ Պ Ա Խ Ո : Ի Ո Ս Ո : Ո Ա Հ Տ : Ծ Ո Ւ :
 Ն Հ Տ : Ա Հ Ա Ռ Ո : Ի ո լ Փ Ա : Մ Ճ Ձ Ո Ւ : Ա Ս Ո Ւ : Ա Վ Փ :
 Մ Ճ Ձ Ո Ւ : Ք է Ր Ո : Մ կ Ա Խ Ա Ը : Ա Հ Ձ Ո Ւ : Ը Ա Վ Ո : Հ Կ Ա 20
 Բ : Ո կ Ձ Ե Յ է Ք : Մ Ճ Ձ Ո Ւ : Ա Պ Ա Վ Ո : Ը Ե Գ Ո Ը : Թ Ո Ւ
 Fol. 165b Ա Հ : Ա Հ : Ո կ Ձ : Հ Մ Բ Վ Կ Յ Հ : Գ Վ Ւ : Մ Կ Ա Խ Ա Ը : Ա Հ :
 Մ Կ Ա Խ Ա Ը : Ա Վ Գ Թ Ո : Ո Կ Ա Յ Ե : Ա Վ Ա Խ Ա Ը : Հ Յ Ա Հ Ո : Յ Ա Հ Ա Յ Ւ :
 Ա Վ Ա Յ Ւ : Յ Ա Հ Ա Յ Ւ : Ֆ Ո Ւ : Ֆ Ո Ւ : Ա Ն : Հ Ի Բ :
 Հ Մ Ա Հ Ա Յ Ա Ֆ է Ր Դ Ւ : Ա Լ : Թ Ա Բ Գ Յ Ի Ւ : Ի Մ Ո : Ը Ա Ռ Ը Ս : Ա ծ 25
 Ա Հ : Ո Ո Ը Կ Ն : Մ Յ Ա Վ Գ Դ Ւ : Ը Ե Յ Բ Ւ : Մ Յ Ե Վ Գ Հ Ե : Գ Վ Ւ :
 Հ Յ Տ : Մ Ո Ջ Ա Ը : Ի Ո : Հ Պ Ա Հ Ա Ռ Ա Ը : Մ Յ Ս Ո Ւ : Մ Ղ Վ Դ Ւ :
 Մ Ո : Ք է Ր Ո : Մ Ճ Ձ Ո Ւ : Ա Վ Հ Մ Ո : Կ Ա Խ Ա Ը : Ա Հ :

በ.የ : እኩለ.ለ : በንብ : ክርስቶስ : በእናት : ገንዘብ : መድ
ሸረት : ልንጋጌ : መህይምን : በእናት : ንዑስ : ለክርስ
ቶስ : ገንዘብ : እኩለ : ወሰኖችሁ : ወሰኖችሁ : ንዑስ : ልድ
እኩለ : መድኬጥ : ተስተዋጂ.የስ : ገንዘብ : ወኩሙባ : ወ
እናት : ልድኬጥ : በእናት : በከት : ወሰኖችሁ : ለእግዥ.አ
በኢትዮ : መወያድ : ዘንቃቅ : የስራ : ንብ : ቁጥር : የ.ካንድ :
ለ.ቀ : ድደሰት : በኢትዮጵያ : እናዥ : ያ.በል : ቁጥር : ተለዋ
እስዱም : እድዋዴ : ቁጥር.ቅ : እሉ : ያእነዥ : ሆኖዥ : ለ
ወልደ : እግዥ.እብዕር : በእማን : ዓበይ : ቅመ : በከ
ተ : ለነ : እምነብ : እግዥ.እብዕር : ዓበይ : ለእኩስ : ንብስ : ነዚ
እስዱም : እኩስ : ከመ : ተተዳማይሁ : ወተወስኩ : ልድኬ
ጥ : ወንፈቻዎ : ተፈር : ወማ : ወተደለው : በከተሉ : ለበ
ነ : እስዱም : ተ-እምር : ከመ : እ.ይወደቻዎ : ወማዴ : እስዱም :

መግኑም : ሂዕርቁ : ወርብዕት : ጥጥቅት : በኩር : ወጠለ
ስት : ጥጥቅት : ወርቁ : ወሰቦን : በአርር : ወመከድን :
ዘረሰባዊ : ወእርብዕት : ወንጻለት : ወመጽሕድ : ጥወለስብ :
ወግብረ : አዋሪያት : ወመጽሕድ : መግዢሙር : ፍጊሙ :
ዝላው : በይኑፈቀድ : ለቦት : ክርስተያን : ወጠለየ : ወጠ 5

Fol. 166b. ፍ : በፎ | የት : እንዱ : ይተራሙስብ :: ወሰበ : አልጋዊ :
ሁንደ : ነገርም : ለንገሥ : ባንሻኬቶሙ : ለለቁነ : ድጋፍት :
ወእለ : ባንሻሆ : ወተራሙስብ : ዓገሥ : ወጥጋንስ : ወ
ዝላውሙ : አገብብ : ወዕስክ : ይተረከብዕም : ለለቁ : ድጋ
ፍት : ወሰበ : ቁርቡ : ንብሔ : ለንገሥ : ለውቱ : ዓገሥ : ወ 10
ዝላው : አገብብ : ወተባሪካ : በኩብሔ : ወንገድ : ዓገሥ :
ለለቁ : ድጋፍት : ተለው : በኩብሔ : ወእርእያ : የአንድነህ : ወ
ይበለው : በእንት : ባንሻ : ወእርጣዕ : ቅሚሁለ : አግባብ,
አብዳር :: ወከማሁ : አኩ : በዕብዳ : አስተርክበ : ወአ
ጥ : ሁንር : ወእርካ : አስመ : ባንሻዕሙ : አርብኩኩ : በጥ :
ዝርስት : በይኑት : ሁንር : ወዕስኩ : ይበለው : ሌቁ :
ወጋፍት : ለንገሥ : ባንሻኩ : በጥ : ክርስተያን : ወይበ
ለው : ዓገሥ : ለለው : መከን : አይሳ : ንብ : ይተብኩኩ : ተ
ንምኩ : ዓገሥ : ለእመ : ይይሰ : ወንፈሰያ : በጥ : ክርስ 20
ቁኩን : ወአኩ : ንብረ : ወርእይም : ለወአቅ : መከን : ን
ብ : የአንድኩ : ወመግረ : ሌቁ : ድጋፍት : ወእምዕ : ዓገሥ :
አዋይ : በይሰብኩ : ወአት : ተለው : ሁንር : ይጥጋ
እ : ተለው : አምኑብ : ክርስቶስ : ወበፈቁድ : አግባብ
አብዳር : ዓገሙ : አንድኩ : በ ተ ወ ተ : ዕለት :: ወለቁ : ድጋ

Fol. 167a. ይተገብር : በእ | የኩብ : አመ : ተለውሙ : ቅሰፈዕ : ይንማ
እ : በይኑት : አምኑብ : ክርስቶስ : ወበፈቁድ : አግባብ
አብዳር : ዓገሙ : አንድኩ : በ ተ ወ ተ : ዕለት :: ወለቁ : ድጋ

հԵ : ՓՅՀ : ԱՅՀԵ : ՈՒՒ : ԻԾՆԵՒՅՆ : ՈՒՄ : ԱՓՅ
 ՈՒ : ԲԿՅԱԼ : ՄԿՅԹՅ : ՀԱՄ : ԱՀՊԱՀՆ : ՄԾԿՔ :
 ՈՒՄ : ԱԿԱՊ : ՀԱ : ՅՈՄՓՖ : ՅԱ : ՅԴՐՄ : ՈՒՅԵՒ :
 ՅՈՄՓՄ : ԱՀԱ : ՀՄՊՔՅՄ : ԵԴԿՅՀ : ԹՄՊՄՓ
 Դ : ԱՈՒ : ԻԾՆԵՒՅՆ : ՀՎՄԱՀ : ՄՈ.Ո : ԲԿՅՆ : 5
 ՄՅԱԼՄՄ : ԱՀԴՐՄ : ՄԱԱ.Փ : ՃՃՀԴ : ՍԱՐ : ՊԱԿ :
 ՀԿԴ : ԹՈՀՀՓ : ՄԿՅ : ՄՅԱԼԱՀ : ԱՅՅԱ : ԱԿՅ
 Ֆ : ՑՈ.Յ : ԻՊԿ : ՄՈՂԱԿ : ՄԶՀՀ : ՓՃ : ՀՄՊՄ
 Յ : ՄՅԱՄ : Ա.ԼՄՄ : ԱՅ.ՈԱ : ԿԿՖ : ԱԼՄՀ : Հ
 ԹՄՀՈ : ՀՊԱ.ՀՈՒԿ : ԲԿՅՆ : ՄԱՀ : ՈՀԿ : 10
 ՀՄ : ՄԱ.Փ : ՃՃՀԴ : ՄԱԱ.Հ : ԱԿԱՊ : ՈՄ.ՅՄ : ՀԿԻ
 Հ : ՄՅԱԼ : ԵԴԿՅՀ : Ա.Հ : ԱԿԱՊ : ԱՈ.ՀԻ : ՄՃ
 ԱՅ : Ա.Փ : ՃՃՀԴ : ՈՒՄՄՄ : ԳՃ.Մ : ԹՄՊՄ :
 ՄԻԿ : ԱՈ.Յ : ՄԿՅՅ : ՈԵՀԵ : ԾՃ : ԾՈ : ՓԿԱ :
 ԵԴԿՅՊՄ : ՀՄՊՄ : Ա.ԼՄՄ : ԱԿԱՊ : ՓՃ : ՀՄՊԴ : 15
 ԱՅ.ՈԱ : ՓՅԱ : ԹՈՀՀ : Ա.Փ : ՃՃՀԴ : ՄՃ.Յ.Պ : Հ
 ՈՈՒ : ՀԱԱՄՄ : Ա.ՀԱ.Հ : ԱԿԱՊ : ԵՀՀ : Մ.ՀԴ : ԹՄ
 ՄԳՓԴ : ՄԴՄՅՅ : Ա.ԼՄՄ : Մ.ՀԴ : ՄՅ : | ՀԿԱ :
 ԵԿԱ.Հ : ՄՅ.ՈԱ : ՅՈՄՓՖ : ՈՒՄ : ՀԱ : ՄՄԱՅ :
 ՄՄԿՅՀ : Փ.Հ.Ո : ՄԴՄՊՄ : ՅԴՐՄ : ՄԿՀ 20
 Ո.Հ : ԱԿԱՊ : ՈՀ : Ա.Փ : ՃՃՀԴ : Մ.ՀԴ : ՈՒՒ : ԻԾՆԵ
 ՅՆ : ՄԿՅՊ : ԱԲ.ԿՅՆ : Հ.Հ.Ո : ՓՃ : ՄԱՄԱՀ :
 ՀԿԴՊՄ : ՀԿԱՀ : Փ.Հ.Ո : ՄԿԱՀ : ՃՃՔԴԴ : ՄՊՖ :
 ՅԴՐՄ : ՄԱՀ : Ա.ԼՄՄ : ՀՊԱՀ : ՄՀՅԲ : ԳՃՔԴ :
 ՄԿԱՀ : ԱԿԱՊ : ԵԴԿՅՊՄ : ՈՀՊԱ.ՀՈՒԿ : ՄԿ 25
 ՀԿ : Ա.Փ : ՃՃՀԴ : ԵՄԱ.Ծ : Փ.Հ.Ո : ՄԿԴՀՀ : ՅԴ
 ՐՄ : ՄԿԱՀ : ԱԿԱՊ : ՈԱԿՀԲ : ՄՅՊՄ : ՀՈՄ : Հ.Հ
 Հ.Բ : ԱԿՄՊ : Գ.ՈՀ : ՄԿ.ՀՄՊՄ : ԱԿՄՊ : ՀԿ :
 Fol. 167b.

ՀՆԹ : ԱՐԴ : ԳՅԱՂՍ : ԱՒԹՎ-ՍՈ : ՓԱԾՈՒ : ԱԹ-Հ
Ֆ : ԱԺԱԾ : ՎԵՄՈՒԹՅԱՆ : Ի՛ԼՈՄ : ՀԹՈՒՄ.Ը : Փ
Զ.Ը : ՎՍՐԱՄ : Ա.Փ : ՃՃԴԻ : ՈՂԱՄ : ՎՃԱ : ՀԿԻԳ. :
ՀԿԻԳ. : ՀԿՎ : ՎԵԴԻ : ՄՊԿԲԸՄ : ՎՆՈՀ : Ա.Փ :
ՃՃԴԻ : ԿԱՄՄԱ : ՎԸԿԻ : ԳՀ.Մ : ՀԿԱ : ԵՂՄՃՄ : 5
ՎԸԿԱՄՄԱ : Ի՛ԼՈ : ՄՎԿԴԻ : ԱՎ : ԻԸՆԴԵՔՆ : Վ
ՀԹՈԱ : ՀԿՎ : ԱԺԱԾ : ԱՊԱ.Ը : ԳՎԱՒ : ՎԵԴ-ՎՃԱ :
ԻՎ-ԴԵՄ : ՎԵԴ-ԼՈՄ : ԱՎԱ-Ա : Ը-ԱԿՄ : ԱԿԱԱ.ՀԿԻԳ.
Ը : ՎԵԿԱԾՎ : ԱՓԶ.Ը : Բ-ԿԱՅ : ԽՃ.Ը : ՓՃ.Ը : ՎՃԱԿ
ՔՄ : ՀՆԹ : ԵԴ-ՎԹԻՆ : ԱԴ-ՄՍՎԸ : ՀԿԱ.ՀԿԻԳ.Ը : 10

Fol. 168a. ወእምደኑ | ጥ፡ ቁጥጥ፡ መዋዕል፡ ይበለው፡ ቁጥጥ፡
አዲስ፡ ቁክስ፡ ለንጂሮ፡ ንሰንጂ፡ በተ፡ ከርስተያን፡
በከመ፡ ለማካኤል፡ ል.ቁ፡ መለከትኝ፡ ወይበለው፡ ጽጋ
ሮ፡ አብ፡ የበር፡ ል.ቁድካ፡ ፍሁ፡ ንሰነ፡ ደልዋን፡ ጽሰ
ማዕከ፡ ወቅታስ፡ እዲስ፡ ቁክስ፡ የተከንስ፡ ስራዎ፡ ለበተ፡ 15
ከርስተያን፡ ወጥሉ፡ ስ-በኩ፡ ማር፡ ደጋይሸኑ፡ ምስለ
ህ-፡ ወበበበይ፡ ድሃቁ፡ ል.ቁሙ፡ በስተኞቱ፡ አው-ሪ-ኑ፡
ወቅታስ፡ እዲስ፡ ቁክስ፡ ቁይስ፡ ለበተ፡ ከርስተያን፡ አ
ሙ፡ ታ ወ ይ፡ ለወርኑ፡ ንሰር፡ በከመ፡ ለቅታስ፡ ማካኤ
ል፡ ል.ቁ፡ መለከትኝ፡ ወካብረ፡ በዓለ፡ ለቅታስ፡ ማኩ 20
ኬል፡ ምስለ፡ ቁጥጥ፡ በተ፡ ከርስተያን፡ ወእምደኑ፤
ቀድስ፡ ተና፡ እዲስ፡ ቁክስ፡ ወንጂሮ፡ ወጥሉ፡ ስጋብ፡
ኩብ፡ በተ፡ ክረሰ፡ መግተ፡ ወንመተዋ፡ ወአው-ዕያ፡ መ
ንበረ፡ ለፋይ፡ ወንዘን፡ በይኞይር፡ ወ-ስተ፡ መግቱ፡
ከልአ፡ ወይበ፡ እያመው-ከኻ፡ ል.ቁኔይ፡ አየ-ኢንስ፡ ወ 25
አው-ቃኻኙ፡ እማ-ኣይር፡ ወአዢ፡ ጽጋሮ፡ ይከንጂ፡
በባየ፡ በተ፡ ከርስተያን፡ ንበ፡ ወ-እ-ቱ፡ መከን፡ ወረዳይ
ቁ፡ በከመ፡ ለወርሱ፡፡ ወቅታስ፡ የተከንስ፡ ይገንማሙ፡

Անհամա : Թակու : Սքարդի : Թքիուշ : Ահամա ::
 Թիմիք : Քետնաքն : Հայ : Ոհնու : Ահ : Նհ
 Դի : Արու : Պահն : Թիու : Անու. Հուկա : Թահ
 Ի : Նիս : Թագիւ : Անի : Բնիլո | : Իս : Յուհ :
 Ածես : Թածե : Թազմի : Թիմբ : Ուկ : Զնիւ : 5
 Ահ. Ա : Նուկ : Առանդի : Վուկ : Առքքն : Ե
 Ս. Ո : Թակւ : Ահա : Ծաւ : Ուն : Թափես : Ափ
 Ֆ. Ա : Պահն : Ոհնու : Պակ : Մաթու : Արու : Այ
 Ա. Հուկա : Ոհեթս : ::
 Ընթի : Աբու. Յը : Կթե : Անու. Հուկա : Թ 10
 Մամա : Ափք. Ա : Միկա : Ա. Փ : Թակու : Ե. Եհ
 Ո : Ոհեթ : Ամիկա : Ոհնու : Գա : Ահ : Աւէ :
 Ղա. Թ. Ս : Թանիլու : Ամիկա : Թակու : Ոհեթ : Ամի 15
 Ակա : Ոհեթ : Ե. Եհ : Թագիւ : Ե. Եհ : Ոհեթ : Ամի
 Ակա : Ոհեթ : Ե. Եհ : Թակու : Ոհեթ : Ամիկա :
 Կո : Ե. Ե. Ոկ : Թանիլու : Ե. Ե. Ոկ : Ոհեթ : Թակու :
 Ե. Ե. Ոկ : Թանիլու : Ե. Ե. Ոկ : Ոհեթ : Ամիկա : 20
 Ե. Ե. Ոկ : Ե. Ե. Ոկ : Ամիկա : Աթեթամ : Ե. Ե. Ոկ :
 Թակու : Թակու : Թագիւ : Ե. Ե. Ոկ : Ե. Ե. Ոկ : Ա
 միկա : Աթեթամ : Ահ : Թակու : Թագիւ : Վ
 յանյամ : Ահեթ : Ոմայինսմա : Վթենլո : Ահ
 Ա. Հուկա : Ոհնու : Թագիւ : Իս : Եթուիսմ : 25
 Ամե : Աթաթեթ : Ահ. Թագիւ : Նիս : Միկա :
 Աթեթ : Ոհեթ : Թազմս : Վթեթ : Ամիկա : Թագիւ
 Ֆ. Ա : Ահ. Թագիւ : Նիս : Ա. Փ : Թակու : Վթեթ :
 Աթեթ : Աթեթ : Աթեթ : Աթեթ : Աթեթ : Աթեթ

Fol. 168b.

Fol. 169a.

መ፡ በነትለ፡ የጊዜበሆሙ፡ ወሳዕጥሙ፡ ወሆምቻሙ፡ ዓይነት ደንብ፡ የ
ኩር፡ የቀረቡት፡ እኩመር፡ የቅር፡ ለእግዚአብሔር፡ ለሰላ፡ ወሰነት፡ እስከ
ለሰላ፡ ለተክለዋ፡ ለነትለ፡ ለተክለ፡ ወይሰኑል፡ በእንደቱ ማውጣት፡
እኩመ፡ ይተኞባል፡ ለነትለ፡ ለተክለ፡ ወይሰኑል፡ በእንደቱ ማውጣት፡
ማውጣት፡ የቅር፡ እግዚአብሔር፡ እብት፡ ከመ፡ ይምኑል፡ 5
ሙ፡ ለነትለሙ፡ ወይሰኑልሙ፡ ወሰኑ፡ ይምኑል፡ በእ
ንደቱ አሁ፡ ከመ፡ ይምኑል፡ ፍድቅና ወይሰኑል፡ በእን
ደቱ አሁ፡ የቅር፡ እግዚአብሔር፡ ወንቀቅር፡ በዚህና፡ በፍቅር፡
እግዚአብሔር፡ ወንሀለ፡ ተልኝ፡ በእስቀ፡ የቅር፡
ቅር፡ ወእንደቤ፡ ወቅር፡ እብት፡ ወይሰኑል፡ ተጠሪ፡ ከመ፡ ከነ-
ገድ፡ መግባብ፡ ይሰኑ፡ እብት፡ ወይሰኑል፡ ትጠሪ፡ ከመ፡ ከነ-
ገድ፡ የቅር፡ እግዚአብሔር፡ ወመለ
እኩመ፡ ወጥም፡ ወንደጥ፡ ለተዘጋጀ፡ ወቅናት፡ የቅ
ር፡ ለሰራም፡ ወቅናት፡ ለእግዚአብሔር፡ ወመለኑ
ታሁ፡ ወታደሰአሙ፡ ለከርስቲያን፡ ወክርክ፡ ለአገል፡ 15
ወይሰኑ፡ እነዚ፡ ጉባኤ፡ ከምኑ፡ የቅር፡ ይሞት፡ ይከሰል፡

Fol. 169b. ወንፈር : በኩጥት : ወኩድ : ወምሳዊር : ሪቁስ : ወ | ንብ
ር : በእንበለ : ነጠቅጥ : ወዘከንበለ : ነውር :: እነዚ : ከ
ው-ሰባ : ገጽ-ሳ : በያረሰሰል : ለሰባክ : እምኑሙ : ካለ : ልሳ
የ : መ-ሳ : እሙ : ተናገረ : ወሰለ : እግዢአብዳር : ይሸ 20
ው ፍ : ቅል : መሬቱ : በእሳዎች : ወው-ለ-ድ : ወአካሞች : ዕቅ
ጥ-ጥ : ለበእቱ : ወ-ሰጥ : ወኩድ : ወባሁቱ : እያሻጭ
ዋለው : ፍ-ይ-ፍ-ይ :: ዝእሙ : ገንዘቱ : ይእከል : ለምዕ : እ
በለ-ድ : ወዘከና-ሰ : ዝእሙ : ገራጋም : ነገረ : ወንቀረብ
ዝማር : በኩል : የ-ም : ለቅና-ሰ : ማረከል : ል-ቁ : መለከ 25
ከጥ : እስሙ : ገንዘቱ : በኩል : እ-ይ-ፈ-ቅ-ድ : ባል : ዘይ
በልዕ : ወይሬቱ : ወይ-ተ-ፈ-ማ-ሳ : ባልሁቱ : ወይ-ይ-ማ-ሙ :
ልኝምና : ወምሳነ-ና : ሪ-ኩ-በ-ሆ-ሙ : ወጋ-ሙ-ኩ-በ-ሆ-ሙ ::

ገንዘ፡ በቋል፡ እርዳታ፡ በዕለ፡ ሆይለብስ፡ እልበሰ፡
ከብር፡ ወንጀይሰ፡ ሰራው፡ ይቀርር፡ በአሰሳኬ፡ ገንዘ፡
በቋል፡ እርዳታ፡ ስጋእ፡ እል፡ ይደለው፡ ለእብያት፡
ከርማው፡ ወንጀይሰ፡ ይስተብ፡ እጥእ፡ በዋር፡ ገንተ፡
በቋል፡ እርዳታ፡ ሆይበልዕ፡ በጥምሮ፡ እንዱ፡ ይኖሩ 5
ስ፡ ነቶድ፡ በመስተ፡ መዋቅአት፡ ገንዘ፡ በቋል፡ እር
ዳታ፡ ሆይረፍቅ፡ በአሁን፡ እንዱ፡ ይደው፡ ነቶድ፡ ወ
እርደከብ፡ ሆይነው፡ እል፡ ተክላዋ፡ የአብር፡ ወስተ፡

Fol. 170a. ወንጋል፡ ወይእነዚ፡ እናዋን፡ የሰኩሉ፡ ለማከኬል፡ |
ለ.ቁ፡ መስእካት፡ በርቱዕ፡ ልብ፡ ከመ፡ ይንማእ፡ ሌን፡ 10
ገዢ፡ በቅድመ፡ እግዢ.እብአር፡ መዓዲ፡ እብለክሙ፡
ከመ፡ ይቀዱም፡ ዓለም፡ በስእል፡ ለማከኬል፡ ወቅ
ድ.ስተ፡ ይንግል፡ ማርያም፡ እመ፡ ለእግዢ.እን፡ ወይእ
ዘ.እ፡ የሰብአሙ፡ በስብአት፡ ሆይደለ፡ ለገንዘ፡ በቋል፡
እስመ፡ የፈአ፡ ከመ፡ ወርብ፡ ገ.ዢ.ሁ፡ ከመ፡ ይቅረብ፡ 15
ወይደንሙ፡ የሰብአ፡ ቅድ.ስ፡ ወንሰብአ፡ ሌዢ፡ ይደል
ም፡ ቀ.ለ፡ ሰብአት፡ እግዢ.እን፡ ወአምላክነ፡ መመሪያነ
ኑ፡ እ.የሰብ፡ ከርከቶስ፡ በለመ፡ ይደለ፡ ቀ.ለ፡ ሰብአት፡
ወስት፡ ከብር፡ ወስት፡ ሰንድ፡ ወለአብ፡ የሰብአሁ፡ ወ
መንጂል፡ ቅ.ቅ.ስ፡ ማስያዋ፡ በዕራይ፡ የሰብአሁ፡ ይኪነዚ፡ 20
ወዘልፈ.እ፡ ወለዓለሙ፡ ዓለም፡ እሙን፡

ስብአት፡ ለእግዢ.እብአር፡ ለማለም፡

COPTIC FORMS
OF GREEK AND OTHER WORDS WHICH OCCUR IN
THE THREE ENCOMIUMS ON SAINT MICHAEL.

Coptic.	Greek etc.	Passages.
ἌΒΒΑ	ሰቻስ, አብባ	1.4; 63.2; 83.3; 125.16.
ἌΓΛΑΘΟC	ἀγαθός	19.11; 30.4; 35.23; 36.18; 42.14; 56.15; 81.20; 104.14; 107.22; 109.5; 114.24; 121.8; 135.5; ΜΕΤΑΓΛΑΘΟC II.17; 30.9; 81.22;
ἌΓΛΑΘΟN	ἀγαθόν	II.8; 19.28; 25.17; 31.26; 32.17; 47.19; 49.12; 52.12; 94.21; 107.8; 116.22.
ἌΓΛΑΠΗ	ἀγάπη	1.11; 9.21; 22.27; 24.25; 25.10; 26.3; 28.13; 29.23; 45.10; 49.27; 51.10; 54.11; 56.2; 96.7; 97.17; 102.28; 103.11; 115.23; 116.21; 117.1; 118.14; 120.10; 128.3.
ἌΓΛΑΠΗΤΟC	ἀγαπητός	39.17.
ἌΓΓΕΛΟC	ἄγγελος	1.6; 7.15; 9.8; 11.5; 14.2; 19.10; 94.2; &c.
ἌΓΓΕΛI	ἀγγελαι	116.4; 121.4; 122.3.
ἌΓΓΕΛΙΚΗ	ἄγγελική	113.18.
ἌΓΙA	ἀγία	60.24; 63.8; 64.24.
ἌΓΙАЗIN	ἀγίω	68.2; 84.21; 87.2.

Coptic.	Greek etc.	Passages.
ΑΓΙΑΣΜΟΣ	άγιασμός	85.12; 98.7.
ΑΓΙΟΣ	ἄγιος	61.3; 73.7; 82.12; 87.15; 93.3; 130.21; &c.
ΑΓΙΟΤΑΤΟΣ	άγιοτατος	1.2.
ΑΓΩΝ	ἀγων	19.27; 132.27.
ΑΓΩΝΙΖΕΟΘΕ	ἀγωνίζομαι	54.3.
ΑΔΑΜΑΝΤΙΝΟΝ	ἀδαμάντινον	115.24; 130.3.
ΑΗΡ	ἀήρ	112.16; 129.21; 130.1.
ΑΚΤΙΝ	ἀκτίν (ἀκτίς)	116.3.
ΑΛΗΘΕΙΝΟΝ	ἀληθινόν	2.11.
ΑΛΗΘΩΣ	ἀληθώς	60.24; 70.13; 71.2; 81.6; 126.10; 132.6.
ΑΛΛΑ	ἀλλά	3.20; 4.9; 5.25; 6.3; 7.13; 10.10; 20.5; 21.27; 22.7; 24.17; 25.13; 30.24; 32.28; 33.4; 34.25; 40.16; 42.18; 43.23; 46.3; 59.7; 64.7; 65.7; 66.9; 67.19; 69.12; 70.15; 73.7; 77.10; 80.6; 89.22; 90.13; 94.8; 95.6; 97.22; 98.26; 104.3; 107.9; 115.12; 119.10; 123.11; 130.2; 133.3.
ΑΛΛΟΘΕΡΙΟΥΝ	ἀλλότριον (?)	50.4.
ΑΜΗΝ	amen	1.23; 25.6; 31.11; 42.15; 50.13; 61.21; 63.21; 91.5; 93.18.
ΑΝΑΓΚΑΖΙΝ	ἀναγκάζω	3.18; 4.8; 70.25; 74.10.
ΑΝΑΓΚΗ	ἀνάγκη	1.22; 8.12; 19.23; 46.11; 68.25; 69.26; 88.17; 110.8; 123.17.
ΑΝΑΓΝΩΣΤΗС	ἀναγνώστης	83.8.
ΑΝΑСΤΑСІС	ἀνάστασις	64.5.
ΑΝΑΤΟΛΗ	ἀνατολή	108.2.
ΑΝΑФОРΑ	ἀναφορά	42.1.

Coptic.	Greek etc.	Passages.
ΑΝΑΧΩΡΙΝ	ἀναχωρέω	86.11.
ΛΗΞΕΣΘΕ	ἀνέγω	105.23.
ΑΝΟΜΙΑ	ἀνομία	106.1.
ΑΝΤΙΛΟΓΙΑ	ἀντιλογία	75.13.
ΑΞΙΩΜΑ	ἀξίωμα	59.3; 123.20.
ΑΠΑΝΤΑΝ	ἀπαντάω	63.10; 77.3; 83.21; 127.9; 130.12.
ΑΠΑΣ ΑΠΛΩΣ	ἀπαξ̄ απλῶς	15.5; 21.23.
ΑΠΑΡΧΗ	ἀπαρχή	114.18.
ΑΠΑΡΧΟΣ	ἀπαρχός	103.23.
ΑΠΛΩΣ	ἀπλῶς	7.26; 15.5; 21.23; 83.16; 88.16; 97.1; 112.11; 114.20.
ΑΠΟΚΡΙΣΙC	ἀπόκρισις	41.11.
ΑΠΟΛΟΓΙΑ	ἀπολογία	123.1.
ΑΠΟ[Ε]ΤΑΖΕΣΘΕ	ἀποστατέω	69.9.
ΑΠΟСΤΗΛΑ	ἀπόστηλα	131.7.
ΑΠΟСΤΟΛΟC	ἀπόστολος	1.5; 5.20; 7.9; 18.12; 49.24; 55.25; 61.6; 83.15; 85.5; 87.14; 108.26; 109.17; 133.17.
ΑΠΟΓΘΗΚΗ	ἀποθήκη	73.11.
ΑΡΕΤΗ	ἀρετή	1.4; 5.8; 8.28; 39.2; 51.19.
ΑΡΙСΤΟN	ἀριστον	8.2; 11.9; 13.4; 16.11; 20.24; 22.9; 94.11; ΑΡΔСТОН 94.22.
ΑΡКОC	ἀργός	23.17; ΜΕΤΑΡΚОC 5.5; 26.23.
ΑΡХЕОС	ἀρχαῖος	41.22; 100.9; 105.19.
ΑΡХИ	ἀρχή	2.1; 5.12; 25.27; 58.7; 132.21.
ΑΡХИΛАГРЕЛОС	ἀρχιάγγελος	7.15; &c.
ΑΡХИРΟУC	ἀρχηγός	2.15; 10.17.
ΑΡХИДΙАЛКОH	ἀρχιδιάκονος	19.6.
ΑΡХНЕПИСКО-	ἀρχιεπίσκο-	
ΠΟC	πος	1.6; 63.2; 82.12; 83.4; 84.2; 85.5; 86.9; 133.5.

Coptic.	Greek etc.	Passages.
ἀρχηπροφι-	ἀρχιπροφή-	
της	τῆς	55.3.
(ἀρχηρεψωις		75.24; 76.4).
ἀρχιστρατη-		
γος		20.22; 65.11.
ἀρχιστρατι-		
κος		
ἀρχιστρατ-	ἀρχιστρά-	94.13; 132.9.
γους	τῆγος	47.26.
ἀρχιστρατι-		
κογς		80.3.
ἀρχιστρατγ-		
γογς		4.16; 6.20; 20.26; 21.15; 22.26;
		23.3; 58.4.
ἀρχιστρατγ-	ἀρχιστρατη-	
λατης	λάτης	94.17.
ἀρχων	ἄρχων	4.15; 5.27; 7.18; 8.18; 9.1; 14.20;
		36.10; 37.2; 38.4; 39.2; 40.1;
		41.28; 42.4; 43.2; 44.9; 45.2;
		46.6; 47.6; 57.3; 59.6; 72.15;
		74.4; 75.15; 76.9; 84.15; 94.18.
λακιθηс	ἀσκητής	88.5.
λακιγсic	ἀσκησις	5.21; 88.6.
λαπлeсeө	ἀσπάζομαι	71.8; 82.14; 109.8; 122.25; 128.5.
λaпaсmоc	ἀσπασμός	103.24.
λaвmаtоc	ἀσώματος	4.11.
λyли	αύλή	7.21; 20.24; 21.13; 22.13; ΔΥΛ-
λyтoкpaтaѡр	αύтoхрáтaѡр	ΗОY 22.24; 25.26; 52.22; 118.22.
вapтистheс	βapтистής	61.4.
васанизин	βaсaнiзo	74.16.

Coptic.	Greek etc.	Passages.
ΒΑΣΑΝΟΣ	βάσανος	19.26; 88.24.
ΒΑΣΙΛΙΚΟΝ	βασιλικόν	63.13; 123.20; 134.18.
ΒΗΛΛΟΝ	βῆλον	66.22.
ΒΗΜΑ	βῆμα	127.3.
ΒΙΑ	βία	ὦ βίᾳ III.14; II3.9.
ΒΙΟC	βίος	30.11; 50.20; 76.24; II3.14.
ΒΙΤΗC	πίθος (?)	41.13.
ΒΟΗΘΙΑ	βοήθεια	100.20; 101.7; 103.16; 108.13.
ΒΟΗΘΙΝ	βοηθέω	29.20; 31.6; 52.18; 68.26; 69.25; 88.16; II0.8; III.7; II4.2; 120.28; 123.16.
ΒΟΗΘΟC	βοηθός	11.26; 17.22; 26.4; 65.28; 73.24; 88.13; 107.20; II4.14; II9.25.
ΒΟΥΔΗ	βουλή	99.15; 100.18.
ΓΑΜΟC	γάμος	89.18; 120.8.
ΓΑΡ	γάρ	65.18; 74.16; 77.23; 81.19; 86.6; 88.19; 89.18; 90.3; 94.10; 95.26; 96.26; 98.14; 104.7; 107.27; II6.23; II8.6; 121.18; 122.5; 124.2; 125.7; 134.28; 135.1.
ΓΕΝΗH	χαινή	89.25.
ΓΕНОC	γένος	8.9; 12.24; 13.17; 45.11; 55.17; 60.6; 65.17; 82.22; 90.14; 100.14; 101.20; 103.26; II9.12.
ΓΡАФИ	γραφή	1.18; 4.5; 95.11; II8.14.
ΔΑΞIС	τάξις	8.19; 24.12; 58.26.
ΔE	δέ	5.23; 32.12; 35.23; 43.1; 46.23; 51.18; 52.18; 56.1; 68.6; 70.25; 76.21; 77.2; 79.23; 82.13; 96.17; 109.22; 110.14; 114.2; 122.13; 123.5; 124.10; 127.4; 128.7; 129.3.

Coptic.	Greek etc.	Passages.
ΔΕΜΩΝ	δαιμων	73.5; 87.9; 101.27; 117.17; 122.17.
ΔΗΜΟΣΙΟΝ	δεμόσιον	76.27.
ΔΙΑΒΟΛΟΣ	διάβολος	63.7; 69.17; 73.26; 74.12; 77.16; 78.6; 89.12; 100.18; 101.19; 102.12; 103.12; 104.22; 105.25; 106.17; 107.12; 108.14; 109.3; 110.17; 114.10; 115.5; 117.12; 118.11; 120.17; 121.7; 122.27; 123.18; 134.11.
ΔΙΑΔΙΚΙΑ	διαδίκεω	56.20.
ΔΙΑΔΗΙΚΗ	διαδήκη	54.22.
ΔΙΛΚΟΝ } ΔΙΛΚΩΝ }	διάκων	83.8. 4.13; 85.24; 126.19.
ΔΙΛΚΩΝΟС	διάκονος	85.26.
ΔΙΛΚΩΝИИ	διακονέω	25.24; 27.4; 42.28; 45.24; 48.12; 52.13; 124.20; 125.28.
ΔΙΛΛΟГОС	διάλογος	63.15.
ΔΙΚАСТΗРИОН	δικαστήριον	88.14.
ΔΙΚЕОС	δίκαιος	44.28; 54.6; 80.5; 88.19; 104.2.
ΔΙΟИКИТИС	διοικητής	74.8.
ΔИПЛОГН	διπλόν	87.5.
ΔИПНОН	δεῖπνον	6.26; 11.6; 94.22.
ΔωРЕЛ	δωρεά	45.28; 51.7; 132.28.
ΔωРОН	δῶρον	23.26; 24.4; 25.8; 26.8; 28.13; 29.7; 30.8; 31.25; 32.14; 33.8; 34.3; 42.18; 45.18; 48.9; 52.14; 54.4; 59.14; 107.23; 134.17.
ЕГКВМИОН } ЕНКВМИОН }	ἐγκώμιον	58.10; 93.5; ЕГЕРКВМИОН 5.11.
ЕӨНОС	ἔθνος	93.1. 5.28; 64.22; НЕТЕӨНОС 66.10.

Coptic.	Greek etc.	Passages.
ΕΚΚΛΗΣΙΑ	ἐκκλησία	22.19; 26.21; 34.15; 35.5; 42.7; 53.20; 83.17; 84.3; 85.21; 86.14; 87.6; 125.15; 127.6; 129.15.
ΕΛΑΧΙСΤΟΝ	ἐλάχιστον	126.33.
ΕΛΕΥΘΕΡΟС	ἐλεύθερος	39.16.
ΕΛΕΦΑΝΤΙΝΟΝ	ἐλεφάντινον	126.18.
ΕΝΕΡΓΙΑ	ἐνέργεια	110.18.
ΕΝΕΡΓΙΗ	ἐνέργεια	87.25.
ΕΝΙΩΧΟС	ήνιόχος	132.26.
ΕΝΟΧΟС	ήνοχος	108.23.
ΕΝΤΟΛΗ	ἐντολή	90.13; 105.1; 111.24; ΝΤΟΛΗ 11.26; 108.15; 121.19.
ΕΞΕΡΗΖΙΝ	ἐξερηζίν	133.10.
ΕΞΕΡΗΣΙС	ἐξερησίς	133.10.
ΕΞΩΡΙΖΙΝ	ἐξωρίζω	93.3; 134.1.
ΕΠΑ	επά	93.1.
ΕΠΑΓΓΕΛΙΑ	ἐπαγγελία	15.19
ΕΠΙ ΔΕ {	ἐπὶ δέ	107.27.
ΕΠΙ ΔΗ {	ἐπὶ δή	67.26; 86.4; 102.22; 103.2; 108.20; 111.9; 114.22; 117.3; 120.16; 122.2; 124.18; 127.11.
ΕΠΙΒΟΥΛΗ	ἐπιβουλή	99.15; 110.14.
ΕΠΙΘΡΟПОС	ἐπιθρόπος	48.5.
ΕΠΙΘΥΜΙΑ	ἐπιθυμία	18.2.
ΕΠΙСКОПОС	ἐπίσκοπος	68.1; 69.1; 71.10; 72.8; 81.11; 82.1; 85.22; 86.18; 87.1; 88.9; 93.2; 125.16; 126.2; 127.4; 128.1; 129.15.
ΕΠΙСТОЛΗ	ἐπιστολή	83.4; 87.20; 109.18.
ΕΠΙСТОЛΗ ΚΛΘΟΔΙΚΟΝ		83.15.
ΕΠΙΤΙΜАИ	ἐπιτιμάω	119.29; 120.1; 121.13.

Coptic.	Greek etc.	Passages.
Ἐραδριον	ἀρητήριον	42.10.
Ἐρετιν	ἐρωτάω	5.2; 6.9; 11.16; 23.15; 29.5; 99.17; 101.7; 108.13; 115.1; 120.18.
Ἐρμενια	έρμηνεία	49.14.
Ἐρογψαλτης	ἱεροψάλτης	93.21.
Ἐθημα	αιτημα	1.16; 24.1; 113.25.
Ἐτι δε	ἔτι δέ	75.3; 123.17.
Ἐγαργελιον	εύαγγέλιον	53.5; 65.3; 73.16; 83.14; 90.15; 121.6.
Ἐγγενης	εὐγενής	103.10.
Ἐγκελλα		41.7.
Ἐγκεριا	εύκαιρια	77.3.
Ἐγσεβης	εύσεβής	26.5; 28.20; 31.23; 34.4; 35.17; 36.3; 95.25; 106.23; 101.8; 119.6.
Ἐγχη	εύχή	13.8; 85.15.
Ἐφ οσον	ἐφ' ὅσου	106.10.
Ἐχμαλωσια	αιχμαλωσία	134.16.
Ἐχμαλωτεγιν	αιχμαλωτίζω	134.12.
Ἐχμαλωτοс	αιχμαλωτος	134.9.
Ἐωн	αιών	25.26; 47.28.
Ζωγραφιа	ζωγραφία	112.28; 121.27.
Ζωγραфин	ζωγραφέω	99.21; 111.4.
Ζωγραфос }	ζωγράφος	99.4; 121.28.
Ζωκραфос }		98.1.
Θαλласса	θάλασσα	3.3.
Θанатое	θανατόω	118.10.
Θарин	θαρσέω	100.23; 113.12; 123.12; Θαρπι (sic) 99.14.
Θεодокос	θεοτόκος	84.22; 90.21.
Θесеевиц	θεοσεβής	34.16.

Coptic.	Greek etc.	Passages.
θεωρία	θεωρία	127.17.
θειψίς	θεῖψις	24.21; 65.21; 88.24.
θρίτον	τρίτον (?)	44.26; 45.13.
θρόνος	θρόνος	7.16; 44.5; 53.9; 61.12; 126.18; 132.12.
θύσια	θυσία	24.5; 26.20; 31.20; 49.4; 54.15; 59.11; 115.23; 118.21; 126.11.
θγσιαστηρίον	θυσιαστήριον	83.10; 129.18.
ιδωλον	εἰδωλον	80.13; 81.21; 82.25; 87.10; 134.5.
ιτε	εἴτε	25.11; 64.9; 84.15; 114.17.
καζοφγλλ-	γαζοψυλάκιον	
ριων		52.6; καζωφγλλριον 52.2.
κλθρос	καθαρός	20.15.
κλθнкн	καθηγύεμαι	71.21; 72.8; 86.13; κλθикн 81.12.
κλθоликон	καθολικόν	83.16.
και γар	και γάρ	98.15.
κалит	καλέω	77.22.
κалос	καλός	24.7; καλογ 33.9.
κалвс	καλώς	4.2; 5.24; 22.14; 32.3; 33.22; 36.23; 39.20; 40.3; 43.6; 71.1; 114.21.
κан	και ἄν	8.6; 107.11; 122.10.
κапнос	καπνός	107.18.
κарпос	καρπός	88.2; 131.2.
κατа	κατά	1.13; 7.25; 8.20; 10.21; 19.4; 23.24; 24.2; 26.19; 28.10; 31.21; 40.14; 42.3; 46.8; 47.12; 54.7; 65.3; 68.7; 71.7; 74.22; 77.3; 93.20; 96.8; 99.10; 103.11; 107.27; 114.21; 116.12; 117.2;

Coptic.	Greek etc.	Passages.
		121.24; 129.19; 130.27; 131.3; 133.16.
ΚΑΤΑΔΙΚΟΣ	χατάδικος	78.22.
ΚΑΤΑΚΙΟΝ	χατάγειον	76.11.
ΚΑΤΑΚΛΥΣΜΟΣ	χαταχλυσμός	121.1.
ΚΑΤΑΛΛΛΙΛ	χαταλαλιά	10.8; 89.7; 112.19.
ΚΑΤΑΠΕΤΑΣΜΑ	χαταπέτασμα	113.18; 132.16.
ΚΑΤΑΡΑΚΤΗΣ	χαταρράκτης	13.18; 128.14.
ΚΑΤΑΦΡΟΝΙΝ	χαταφρονέω	97.13.
ΚΕ ΓΑΡ	χαὶ γάρ	68.19; 80.4; 82.5; 99.26; 105.3; 109.20; 118.16; 127.23.
ΚΕ ΠΕΡ	χαὶ πέρ	117.13.
ΚΕΛΕΥΜ	χελεύω	76.3; 79.17.
ΚΕΦΑΛΕΩΝ	χεφάλαιον	126.22.
ΚΛΗΡΙΚΟΣ	χληρικός	67.1.
ΚΛΗΡΟΝΟΜΙΛ	χληρονομία	26.12; 129.8.
ΚΛΗΡΟΝΟΜΙΝ	χληρονομέω	47.9; 107.23; 116.22; 117.27; 125.11.
ΚΟΙΤΩΝ	χοιτών	41.19; 103.1; 104.24; 105.13; 106.5; 124.25; 125.3; 107.3; 111.2; 114.5; 126.16.
ΚΩΙΤΩΝ		101.2; 102.24.
ΚΟΙΝΟΜΙΝ	οἰκονομέω	4.1; 13.22.
ΚΟΙΝΩΝΙ	χοινωνέω	75.20; ΚΩΙΝΩΝΙΝ 106.28.
ΚΟΛΑΣΙС	χόλασις	75.19; 88.16.
ΚΟΛΙΝ	χωλύω	132.17; Κωλίν 113.6.
ΚΟΛΛΑΡΙΟΝ	collarium	78.16.
ΚΟΛΥΜΒΗΘΡΑ	χολυμβήθρα	84.26; ΚΟΛΥΜΒΗΤΡΑ 85.10.
ΚΟΡΥΜΦΕΟΣ	χορυφαῖος	61.6.
ΚΟΣΜΟΣ	χόσμος	3.8; 6.12; 9.16; 10.11; 12.22;

Coptic.	Greek etc.	Passages.
		13.15; 24.21; 25.25; 26.16; 48.28;
		51.17; 55.25; 90.19; 97.6; 106.25;
		107.6; 121.11; 128.25.
κοσμικόν	κοσμικόν	108.18.
κοσμικός	κόσμησις	26.15; 104.10; 106.21; 121.28.
κογλατωρ	curator	104.16; 106.5; 107.3; 108.5;
		109.25.
κρανίον	κρανίον	131.22.
κρισίς	κρίσις	97.1; 118.19.
κριτής	κριτής	15.25.
κύβωτος	κιβωτός	2.21; 3.11; 13.16; 54.19; 58.11.
κυθαρά	κιθάρα	16.11; 94.1.
κύρι	κύριος	39.19; 43.7; 45.21; 103.23.
κυριακή	κυριακή	18.21; 63.8; 64.25.
κύριξ	κήρυξ	84.12.
λάκκος	λάκκος	18.7.
λαμπάς	λαμπάς	115.22.
λαός	λαός	15.17; 17.4; 26.26; 33.9; 55.11;
		60.21; 61.15; 95.26; 111.18;
		114.19.
λεπτόν	λεπτόν	52.5.
λογισμός	λογισμός	107.10.
λογος	λόγος	2.6; 5.13; 60.23; 61.13; 63.1;
		95.7; 96.14; 97.12; 132.22.
λογχή	λόγχη	89.8.
λοιπόν	λοιπόν	73.9; 74.2; 81.28; 80.10; 89.25;
		90.16; 97.4; 100.5; 103.19;
		104.15; 115.26; 113.25; 117.19;
		120.7; 135.2.
λύμην	λιμήν	3.1; 98.2.

Coptic.	Greek etc.	Passages.
λγνηη		3.1; 84.28; 85.8; 100.11; 111.3; 112.14.
λγχηηκοη	λυχνικόν	66.26.
μλθηηс	μαθητής	65.8; 109.6.
μакария	μακαρία	28.21; 32.2; 129.2.
μакарисмос	μακαρισμός	52.7; 115.21.
μакариос	μακάριος	93.8; 103.5; 104.17; 105.20; 106.27; 110.11; 115.20; 116.20; 117.23; 124.20; 126.27; 127.1; 130.16.
μллиста	μάλιστα	4.7; 21.25; 34.15; 39.28; 122.18.
μлллон	μᾶλλον	117.15; 133.6.
μаппа	μάππα	83.12.
μаргаритис	μαργαρίτης	115.11.
μартырия	μαρτυρία	19.27.
μартырос	μάρτυρος	19.20; 61.4; 65.21; 88.22.
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